

PER/BX/9401/C36

Church leader fears for welfare of refugees

Bert Witvoet

BURLINGTON, Ont. — The Rev. Arie Van Eek would like to have churches hold services of prayer for the safety of refugees and for a change of heart in government officials who have tightened refugee admission policies. He hopes that, in addition, many Christians will petition their members of parliament for increased quotas and staff for Canada's refugee offices

throughout the United States.

Van Eek's request comes in the wake of Minister of Immigration and Employment Benoit Bouchard's announcement that genuine refugees have to join other would-be immigrants on long waiting lists. According to Van Eek, Bouchard did not explain what the main reason is for previous abuse of Canada's admission policy. Van Eek blames the long waiting period of two

years or more for the abuse.

Government's delay

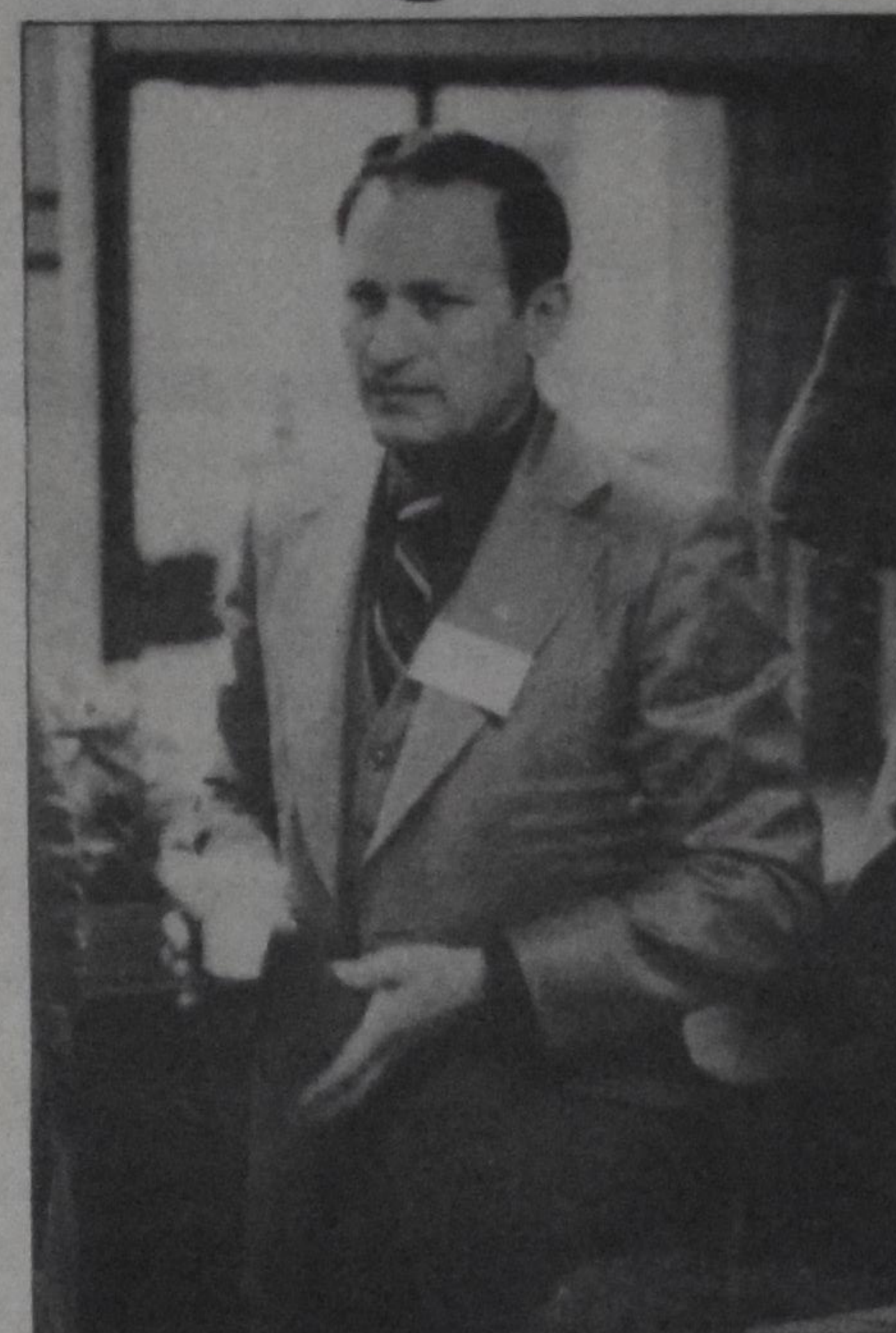
"For six years the churches have asked governments to develop a speedier and more just procedure for hearing the claims of refugees," he says. "Until now, the government has allowed a backlog of so many claimants to build up that it would require up to two years to hear each application." Van Eek sees this long waiting period as an invitation to would-be immigrants that they are assured of at least two years of living in Canada.

Van Eek is particularly concerned about refugees from Central America who are using the United States as a corridor to Canada.

The three neediest groups among these refugees are community leaders, such as teachers, union leaders and ministers. "Some of them have been threatened by phone call, letter or other announcement that they will be killed if they do not leave the country," says Van Eek. He points out that they cannot wait for an appointment with a Canadian refugee officer. They are unable to finance travel or stay for any length of time in a foreign country as they wait for a decision.

U.S. policy influence

Van Eek sees the plight of those who have entered the United States as critical. Whereas Canadian authorities declared earlier that 76 per cent of refugee claims were genuine, the United



Rev. Arie Van Eek

States could come up with only three per cent. The reason for this low estimate by U.S. officials Van Eek traces to their support of military dictatorships, which inflict suffering on their people. He is afraid that Canada's restrictions are influenced by U.S. attitudes.

Continued on page 5 ...

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Ethnic walls surround many churches

Marguerite Witvoet

ST. CATHARINES, Ont. — Whether your background is Scottish or German is a problem which plagues many churches and denominations. Church members from ethnic backgrounds other than the main group of the church somehow never feel entirely at home because they were not "born into" that particular church community.

This strong ethnic bond within the community tends to keep "outsiders" from joining the church. "Insiders" too, make the mistake of confusing their ethnicity with their religion. Seeing the problem that ethnicity brings to their churches, they may "throw the baby out with the bath water," rejecting both their religion and their ethnicity.

A separate peace

According to John Redekop, who has studied the problem of ethnicity in the Mennonite Brethren Church, we don't

have to throw out either the baby or the bath water. He thinks that the solution to the problem does not lie in rejecting either ethnicity or religion but in keeping the two separate.

Redekop, a political science professor at Wilfrid Laurier University and moderator of the Canadian Conference of the Mennonite Brethren Churches, is the author of a 150-page paper entitled "A People Apart: Ethnicity and the Mennonite Brethren Church." Published in co-operation with the Board of Spiritual and Social Concerns of the Canadian Conference of Mennonite Brethren Churches, the paper discusses the problems of ethnicity and suggests three ways of overcoming them. Although the paper deals specifically with the Mennonite Brethren Church, some of the solutions Redekop offers could apply to other denominations or churches.

Continued on page 4 ...



Photo: Mennonite Brethren Herald

Mennonite believers leaving a church service in the Soviet Union.

Readers reach Canada Post

Margaret Griffioen

ST. CATHARINES, Ont. — *The Presbyterian Record* has had second class postal rate privileges restored thanks to the efforts of the publication's readers, according to editor James Dickey.

"The matter of *The Presbyterian Record*'s mailing privileges continues under review, but in the interim, our second class entitlement has been reinstated. The support of our readers has been deeply appreciated," Dickey said in the February issue.

High costs spur the fight

Dickey has several thick files containing copies of letters from his readers to members of parliament and cabinet ministers, protesting the action taken by Canada Post last fall to eliminate the publication's second class mailing privileges. (These subsidized rates were introduced many years ago to stimulate the publishing industry and assist in the flow of news and communication across Canada.)

Canada Post took the action when Dickey attempted to renew his second class permit following a change in printers and a move of his mailing location from Ottawa to Toronto. The cost of mailing the publication rose \$17,000 a month.

Dickey also spent several thousand dollars in legal costs to negotiate a settlement with Canada Post. "Under the terms of the settlement, we are to get back the extra postage costs we paid and I was requested to say no more than what I have printed [in the February issue of *The Presbyterian Record*]." Meanwhile, two other publications await news concerning their second

class mailing status.

The Canadian Lutheran expects to learn this month if their second application for the special status will be approved, according to editor Ferdy Baglo.

"I hope Canada Post will deal with the permit matter in a more general way then picking on certain publications such as ours," he said. A second appeal he launched (his first application was rejected) was denied late last year. The Evangelical Lutheran Church in Canada was forced to pay an extra \$40,000 in postage last year because the permit was refused. Canada Post claimed the publication contained too little religious content.

Also denied renewal of second class status is the *Canadian Disciple*, a 16-page quarterly publication of the Disciples of Christ.

Changes in rates occurred when the editor in Nova Scotia retired, a new editor was appointed and the point of mailing changed to Winnipeg.

"Our subsidy was not likely to break Canada Post," said the new editor of the publication which has a circulation of 1,000. "But their decision is likely to break us."

In this issue

The story of the Moravians by John Martens p.8
Churchism leads to a closing of hearts p.10
Part five of Calvin Seerveld's look at mission work in Sierra Leone .. p.11
A special look at the abortion issue p.14
The exquisite joy of eating an orange p.16

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Editorial

Caution may kill our compassion

It is difficult to argue against the need for Ottawa to attend to the abuse of our refugee determination system. According to the Minister of Employment and Immigration Benoît Bouchard, 100-million people across the world are estimated to be searching for better lives in new lands. Add to that the fact that some European countries and the United States have recently tightened their admission policies, and it becomes clear that the pressure on Canada, which has gained a reputation for being generous in admitting newcomers, is going to increase.

Last year some 13,000 refugees settled in Canada. In the first six weeks of 1987, over 6,000 refugee claims have been made. This is half the quota which the government has set itself for the year. Until now Canada has judged that 76 per cent of these claimants are genuine refugees, people who would be in danger if they were returned to their country of origin. Some, however, have been judged to be economic immigrants. Complicating this whole picture is the emergence of opportunistic and illegal organizations who supply false documents and are willing to drop off wealthy immigrants at our front step.

Something clearly must be done. The question that opposition members rightfully raise is, how come nothing was done earlier to streamline the flow of legitimate refugees and to

prevent the current abuse of the system? For the last two and a half years various ministers have promised new refugee legislation. To this date, nothing has been proposed.

The effect of this delay is now upon us. Refugees from a list of 18 countries to which Canada formerly assigned a non-removal status (USSR, Afghanistan, Iran) are no longer issued a Minister's Permit (with a right to work) for up to one year. They must join the ranks of all claimants, waiting for however long it takes a heavily strained system to process them.

We believe the Minister when he says that Canada, which was recently awarded the prestigious Nansen Medal by the United Nations High Commissioner for Refugees, will continue the tradition of providing asylum to every genuine refugee who lands in Canada. But we are skeptical of the ability of a bureaucratic system to be compassionate and efficient.

It's not for lack of advice that new refugee legislation is not yet in place. The Plaut Report, the Standing Committee on Immigration, Canada's Council of Churches, the Refugee Aid and Legal Community and others have all submitted their proposals for a reformed refugee policy. Why this stalling on the part of Ottawa?

Prime Minister Mulroney said last year that Canada will err on the side of compassion when it comes to admitting refugees. If only Canada would continue to err this way, instead of erring on the side of caution, which now seems to be the practice at the borders.

What ails the Reagan administration?

If the Tower Report on the sale of arms to Iran proves anything, it is that President Reagan's laissez-faire style of governing does not work in the 1980s. Individualism may work in the movies and in legends about frontier America as a lifestyle that brings law and order to the land; in reality it creates chaos.

That is mostly so because individualism is only as good as the individuals and their individual philosophies and practices. If individuals work with a false sense of right and honour, the result will be embarrassing questions.

Why did some of President Reagan's closest advisors agree to violate a public U.S. policy not to give in to demands by terrorists and kidnappers? Why did they approve that money go to the Nicaraguan Contras when Congress had legislated against such a practice? How can there be such lawlessness in such high places?

The name that Lt. Col. Oliver North gave to his file on the Contras may offer us a clue. He called it Project Democracy. When democracy is the goal, how can the means be wrong? North and other Reagan executives have made the same mistake that so many other right-wing Americans tend to make — they raise democracy to the level of religion. A secondary idol in their temple is usually American interests. A combination of these objects of ultimate allegiance indicates the presence of a civil religion.

Christians should be alert to the detrimental character of civil religion. In order for it to "succeed" it needs a lot of cover-up. Let's be happy that at least this time around some of the dirty linen got exposed. Will we learn that there is no salvation in individualism and laissez-faire government that depends on the worship of nationalism and democracy?

Nationalism and democracy are limited goals which need God's laws for righteousness and justice to rightly guide a society. Without these laws, they can just as easily appear as Gorbachev's *glasnost*. They may look good, but don't place your trust in them.

Letters

Truth is welcome

We still like to read your weekly, as we have done for over 20 years. However, nowadays almost every issue contains something about South Africa. When based on truth and facts, it is welcome.

**W. Groothof,
Potchefstroom, S.A.**

Looked to Soviets for inspiration

The Jan. 23, 1987, *Calvinist Contact* quoted me as saying "the Sandinistas look to the Soviet Union as a model." Perhaps "model" is the wrong word. I'm unsure to what degree Sandinista institutions are modeled on those of the Soviet (or Soviet satellites).

I have become more sure, to my dismay, that the Sandinistas from early on saw the Soviet revolution as "first fruits" of the new order, and looked to it for *inspiration*. I find this both sad and frightening, but perhaps it is understandable. Those fighting to the death against a sin, as the Sandinistas were, will form a world-view which gives assurance that their struggle is not for an impossibly distant dream.

When the struggle is against a U.S. client-state (like Somoza's), the world-view will usually be Marxist; and the harder the struggle, the harder-line the

Marxism sustaining it. Thus can one sin give rise to another sin?

I do not believe the vicious cycle can be broken by more viciousness; hence my opposition to the U.S.-sponsored Contras.

**Stephen Wykstra,
Grand Rapids, Michigan**

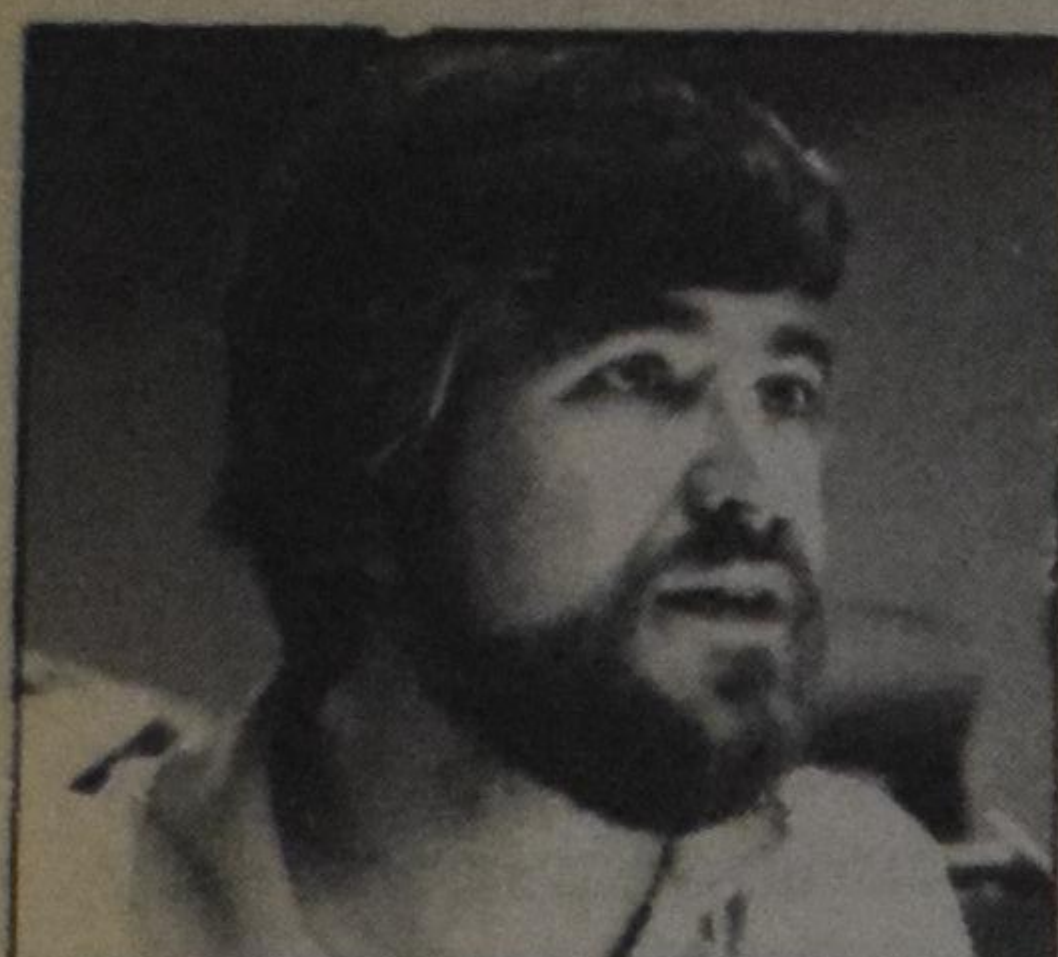
Van Woudenberg gives direction

We attended a meeting of the Christian Heritage Party and heard Ed VanWoudenberg, the interim leader, speak. We were really encouraged. Here is a man who is not afraid to say that he believes the Bible to be the inerrant Word of God.

VanWoudenberg spoke out clearly on all issues, such as abortion, capital punishment, fidelity in marriage and upholding the seventh day. He believes that as a nation we should go back to our Christian heritage, and that for VanWoudenberg means living as God has clearly shown us in the Bible. He said he was not interested in power but in fearing God and walking humbly before Him.

**Bill and Tilly Bylsma,
St. Catharines, Ontario**

JUST A MOMENT/HERMAN PRAAMSMA



"It ain't over till it's over."
(Casey Stengel)

Sometimes the seemingly most predictable things in the world have the strangest outcomes. You may think that your favourite team is winning, that it can't possibly lose anymore, and still go home after an impossible overtime loss. You may plan to luxuriate in a hot tub after the children have gone to bed (finally), and find only cold water left in the tap.

How often doesn't it happen to me that things turn out differently than I had planned, hoped for or counted on. And I suspect that this is a universal experience. Not just in small and sometimes humorous ways, but in big ways which aren't funny at all, but rather sad and moving.

There are people who have gone through hard times and who are due for some relief. Something good surely has to come their way. And yet the only thing that happens is some other bad thing. Or you have a couple that has worked hard all their life, that have raised a

family and that look forward to spending some peaceful and enjoyable years together in retirement, only one of the partners dies right after the first pension cheque arrives.

Things simply do not follow our wishes, and what seems right and necessary in our eyes does not always materialize. Life is not a Hollywood special or a television production that lasts one hour and always turns out all right in the end.

Life is unpredictable. And part of life is pain and suffering. People who refuse to come to grips with that can at best lead only very shallow lives.

It is only when struggling people come to grips with reality that they can fully begin to appreciate the depth and width of God's grace and mercy which descends into so much imperfection and brokenness. It is only then that we can begin to see the truth of Paul's words: if for this life only we have hope, we are of all people most miserable. And it is only then that we can begin to carry God's hope and grace and healing into our present situation.

Yes, things can go quite a bit differently from what we sometimes expect and hope. But one thing never changes, never veers to the left or the right, and that is God's faithfulness and the reality of the coming Kingdom.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

History goes on

Lord
about John Martens,
who is now with you.

You realize, of course,
that your gain is our loss.
It's nice that you have
one more person up there
who can dream about the past,
relive the ways you
entered human lives
around the year 1517
or some such date.
But isn't our need for that
greater than yours?

By the simple act of
addition and subtraction
of John
your name is glorified
more in heaven now
than on earth.
You are aware of the imbalance?
Or do you want us
to give you more praise
now than before?
No easy task, Lord.
Unless we thank you for
the memory of John's smile,
for his gentleness,
his love of all the things
you made,
his curiosity about the past.

There is something to be said
for the new arrangement:
heaven is becoming
a more attractive place for us.
Good strategy, Lord.
One more friendly face
in the crowd of spectators
to cheer us on.
One more outstretched hand
to bring us in.
Of course,
the last person in
is a rotten egg —
doing your will on earth
as in heaven
gets a little harder
each time;
the yoke of praise,
a little heavier.

Cheer us on, John.
Maybe your love of history
has rubbed off on us,
not only because
you made it come alive,
but because you're in it.
You're history, John.
You're behind us
and ahead of us,
along with all the other
historic saints you wrote about;
along with Jesus,
whom you served.

Jesus
you're still here,
running alongside of us.
We see you in the faces
of the other runners.
We hear you
in the voices
that tell good-news stories.

About John Martens,
Lord
It's all right.
We'll make it.

Bert Witvoet
February 25, 1987

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

True agnosticism is noble

Don't be so hard on agnosticism (C.C., June 30). As a spin-off of skepticism it has a very old and venerable task, namely to restrain the arrogance of our capacity to claim to know.

Skepticism is used throughout the Old and New Testaments to debunk other gods. During the Reformation, Christians used arguments from skepticism to confront the Dogmatism of fellow Christians. Even T.H. Huxley's agnosticism served to counter the zealous over-interpretation of scriptures by Christians in defense of their favourite beliefs or conduct.

The certainty of our faith doesn't preclude doubt; it does preclude that we always know. For many Christians it is this uncertainty of our knowing which gives faith its authority: its exhilarating comfort in life and death. If agnosticism is "dumb" perhaps it is because, by comparison, Christians have so often claimed to know for certain that which we can only accept by faith!

Sadly, agnostics are frequently not "religious illiterates" nor do they suffer from "tunnel vision." More frequently, they are religiously literate and suffer the agony of scope and breadth. Nor is education, in my experience, agnostic; rather, it is atheistic, often "religiously illiterate" and with "tunnel vision."

True agnostics, and skeptics, are few

and far between. They are bearers of a heavy burden, one that comes from trying to live a life without meaning or comfort.

Leendert P. Mos,
Edmonton, Alberta

Inmate overwhelmed

My husband Neil and I have been doing volunteer work with the Salvation Army in and around Kingston for over 15 years. Imagine my surprise when I opened the *Calvinist Contact* a few weeks ago and read a diary section entitled "The Snowflake" by Ron Dube!

Dube is a member of our Monday night Salvation Army group. He explained to us how his piece happened to appear in *Calvinist Contact*. Then he started to get letters in response to his article. His first letter was from an old gentleman from around Ingersol and Dube was thrilled when he received it. The next came from someone in Guelph (his hometown) and that put the icing on the cake. He has received a total of eight letters and is really overwhelmed. He is responding to them all.

Dube is one of the leading Christians at the Bay. This has been a wonderful experience for him.

I also want to thank you for the excellent Christmas issue. The medical miracle story (I forget the title) was most beautiful and really touched my heart. I shared it with the guys at Collins Bay and Frontenac Institutions as part of

our Christmas program. They really enjoyed it too!

Gertie Minnema,
Kingston, Ontario

Moses wrote history

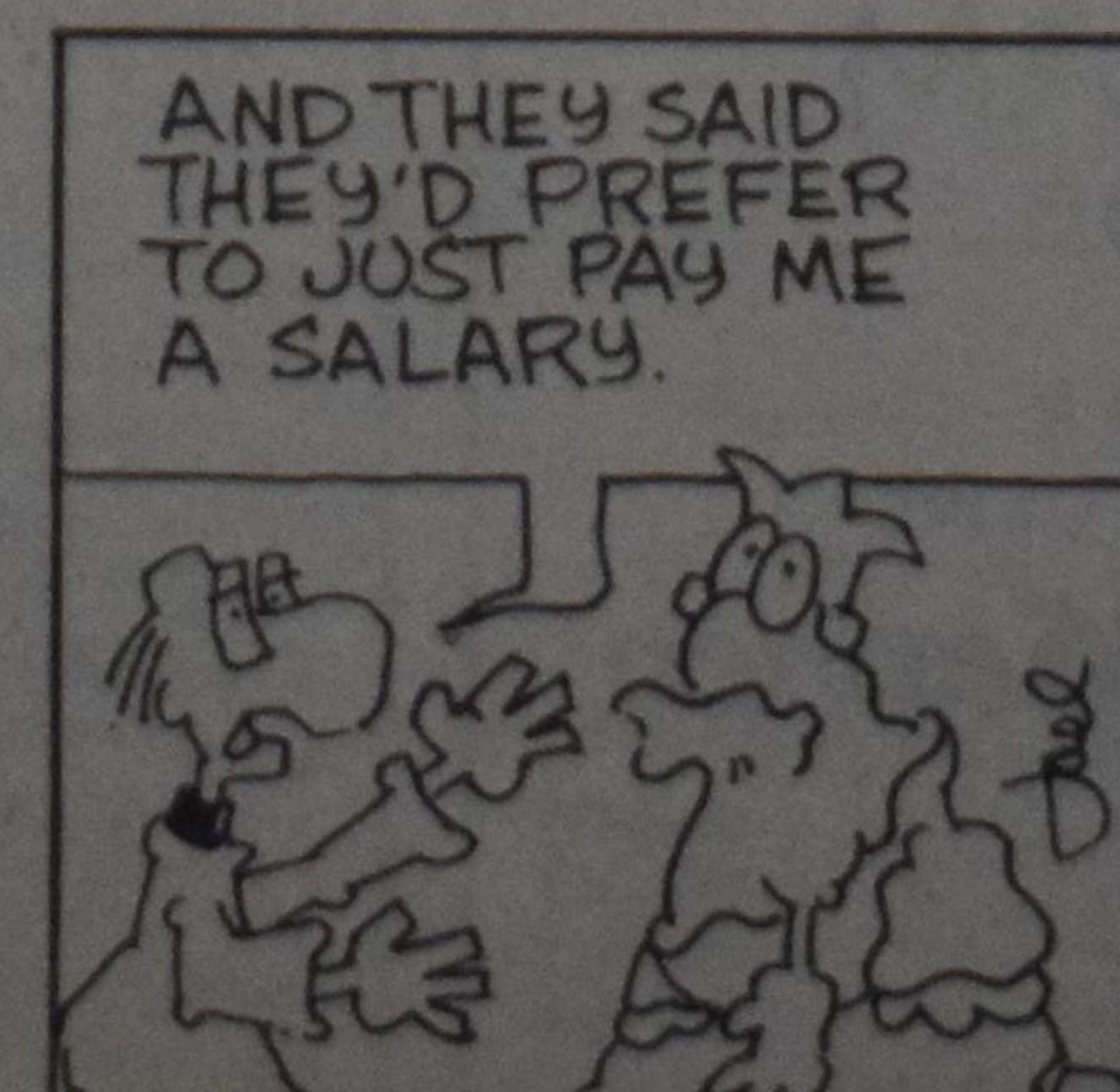
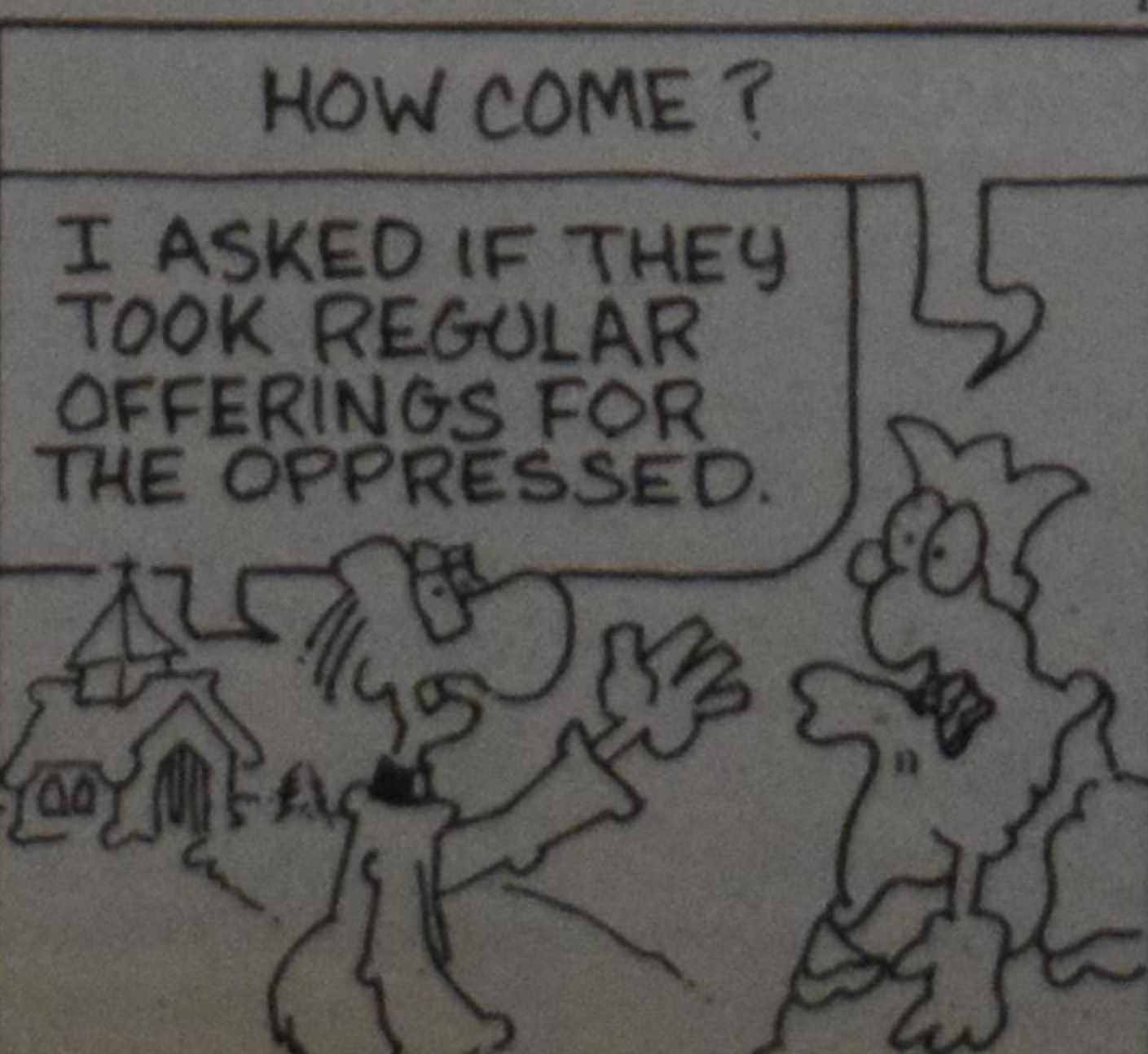
The fact that Moses wrote Genesis in non-scientific language should not constitute sufficient reason to alter the literal rendition of the creation narrative (Moses wrote for non-scientific readers, C.C. Feb. 6, 1987). An historical fact is an historical fact whether described in plain English, Hebrew or "scientific" jargon.

While Calvin did insist that the non-scientific reader must be able to understand Genesis, Calvin also adhered to a young earth, literal creation days and a worldwide flood.

It would seem that those who insist on applying speculative scientific interpretations to the study of the creation period are the ones assuming the greater risk of giving a scientific picture of the origin of the universe. The theoretical framework of the progressive creationists and other day-age proponents (the Overlapping Day-Age theory and the Modified Intermittent Day-Age theory) not only confuse and intimidate those without scientific knowledge trying to understand something of the universe, but I'm sure, would have baffled Calvin himself.

J. Van Hove,
Port Coquitlam, British Columbia

Pontius' Puddle



News

Ethnic walls surround many churches

... continued from page 1.

What's in the name?

Redekop's data includes his own 1985 national survey of some 600 Mennonite Brethren (MBs) and 345 students (most of them not Mennonite) from six Canadian universities. The survey revealed clearly that there is some misunderstanding associated with the name "Mennonite."

In the survey, three per cent of MBs said the word "Mennonite" refers to an ethnic group; 60 per cent said both a religious group and an ethnic group. Only 34 per cent said that it referred to a religious group or denomination. University students had a similar perception.

The next question, however, revealed a major difference. Becoming a Mennonite, said 53 per cent of MBs, is by personal choice; only 17 per cent of university students agreed. Seven per cent of MBs and 19 per cent of university students said that becoming a Mennonite is by birth; 38 per cent of MBs and 59 per cent of university students said that it was by a combination of both.

The survey also revealed that 75 per cent of MBs saw Mennonite ethnicity as a denominational problem; 59 per cent saw it as a local problem. However, only nine per cent wanted to drop the Mennonite label. Redekop maintained that "if the actual situation were known, the percentages would be vastly different."

Single and dual membership

Redekop feels that the tendency to perceive Mennonites as an ethnic group has some very real effects on Mennonite congregations. Although North American Mennonites have fused their faith with people of Dutch/Russian or Swiss background, they continue to hold on to a name which has a particular ethnic meaning. This tends to exclude those non-ethnic Mennonites from feeling entirely at home in their congregation.

A 1983-84 study by Miriam E. Warner quoted in Redekop's paper concluded: "All religious members are

brothers and sisters in the church but the non-ethnics do not have the dual membership afforded the ethnic Mennonite Brethren. The door to the non-ethnic group is closed and many of the Mennonite Brethren want to keep it that way."

No false marriage

Redekop makes it clear that he believes something must be done, "not mainly because our churches will probably grow faster, or because we will be able to handle our ethnicity in better ways, or even because we may look better, but because it is the biblically right thing to do." He explains that "Jesus, and later Paul, specifically taught Christians not to wed the Christian faith officially and formally to any one race or ethnic group."

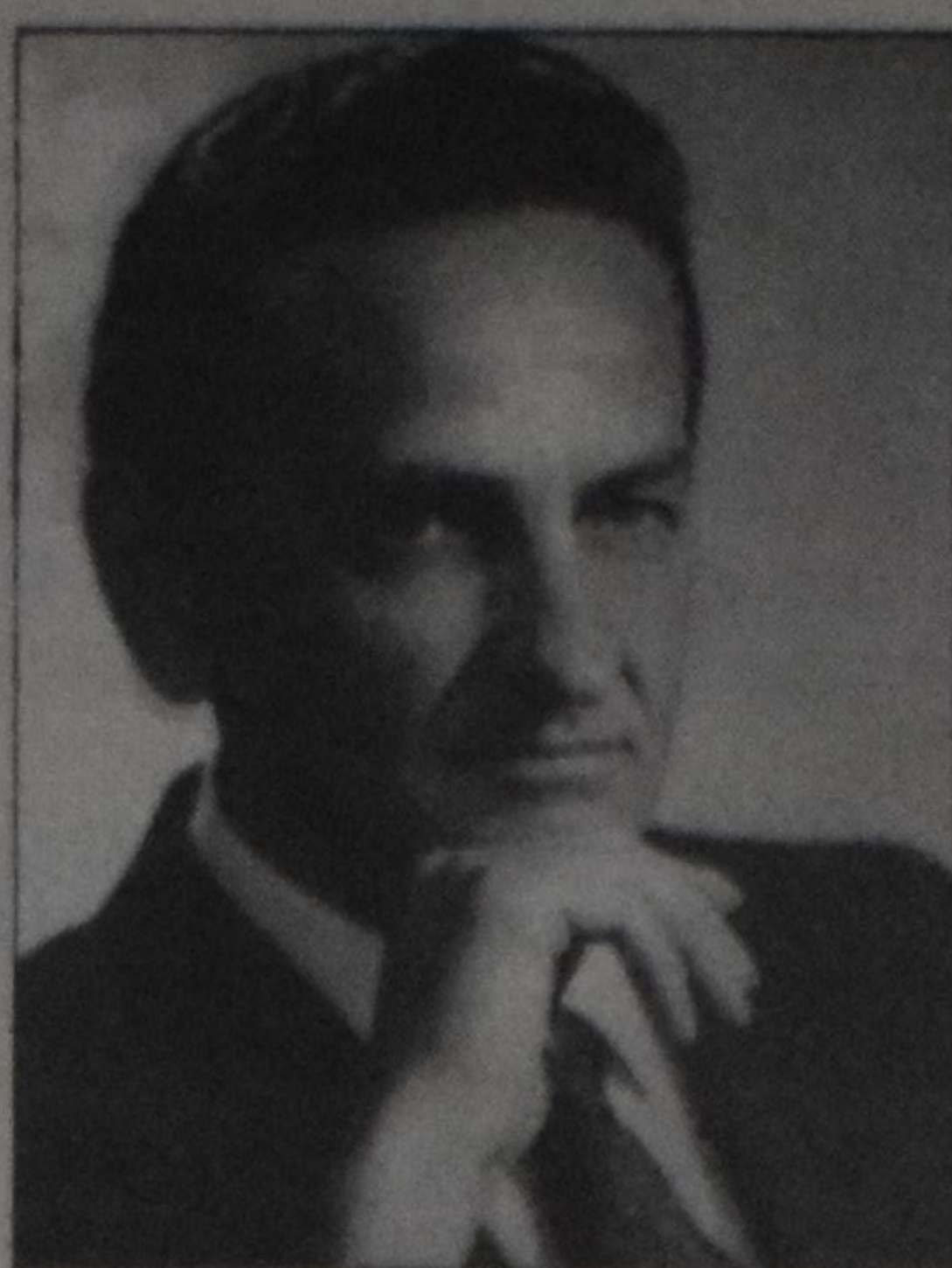
He also quotes a "top theologian" who says, "The critical issue facing Mennonite peoplehood today is the question of Mennonite identity ... clarity about identity is prior to any task in the kingdom ..."

Redekop's paper puts forth a three-part proposal involving a change of attitude, actions and the name "Mennonite." First, he calls Canadian MBs to develop "more wholesome, more Christian attitudes towards non-ethnic Mennonites ... not to think of other ethnic groups as second class." Second, he asks them to ensure that ethnicity or race not be a determining factor in accepting people as members or in selecting them for leadership or other service.

A theological identity

Third, he proposes that the Canadian Conference of Mennonite Brethren Churches change its name. The most appropriate and suitable name would be "Canadian Conference of Evangelical Anabaptist Churches," possibly adding Mennonite Brethren in brackets.

The intent of the proposal, according to Redekop, is to separate Mennonite ethnicity from Anabaptist theology, in a formal and official sense, in order to reaffirm both. "My point is not that the Mennonite label is an embarrassment to be denied or disguised," he explained. "Rather, the point is that in our setting, as an



John Redekop

ethnic name, it is no longer suitable for our denomination."

"Evangelical Anabaptist" is the best alternative name, wrote Redekop, because it flags the denominational heritage, it gives a "biblical rather than

emphasis" and it is not "uni-ethnic."

The new name, noted Redekop, "would also resolve the reaction to the gender bias in 'Mennonite Brethren.' We would thus nip a potentially serious problem in the bud."

Historical baggage

Not all Mennonites agree with Redekop's choice of a name. In his editorial in the Feb. 16 issue of the *Mennonite Reporter*, Ron Rempel points out: "The word 'evangelical' is certainly not free of baggage; in some circles it even carries the very marks of ethnicity to which Redekop rightly objects."

The term "Anabaptist" is not without its problems, either, he

says. "The problem with this term is that our 16-century reforming forebears were an even more motley crew than we are Whichever name we choose — whether Mennonite or Anabaptist — there are historical hoops to jump through."

But even Redekop says, "the main point is not which name we accept, but that we face and then deal with our three-part problem."

"In all things, may this truth guide our reflection, our decision and our action. The issue is not faithfulness to tradition, even if it involves a truly excellent tradition. As for the apostle Paul who had a very enviable tradition, so also for us, the key issue is faithfulness to God."

What is an "ethnic" anyway?

John S. Crosbie

(Canadian Scene) — Surely one of the most confusing terms you encounter in trying to read the newspapers of Canada or to understand Canadian news broadcasting must be the reference to things

that are "ethnic."

Thus, one hears about the growth of the "ethnic press" or the development of "ethnic communities" or, often in a less favourable way, Canada's "ethnic problems." It is probably safe to say that most

readers or listeners think that they understand what is being discussed: The paper or the station is talking about "those" people; recent arrivals from Europe or the Orient, most of them identifiable by their difficulties in getting over a language barrier.

What is often forgotten is that, technically, all Canadians are ethnic in their origins. Ethnic defines someone or something belonging to a particular race or culture. And that is all the word means, or should mean. *Canadians* are not a race. They are the legally-recognized residents of a country called Canada.

Canadians all

My father was an "ethnic." He came here as a poor boy from Ireland; what might be called an economic refugee. He arrived speaking English. Unfortunately for him, he arrived in Quebec! His ignorance of French (a language he had never heard) was a decided handicap.

Ironically, he overcame his handicap not by learning French but by doing what so many of today's new arrivals do: he sought out those who spoke his language and moved into their milieu. It happened to be his good fortune that at the time the English dominated the Montreal economic community. He spent his first winter in a lumber camp tent. A decade later, he was general manager of a steel plant!

Who, then, was the "ethnic"?

Canadians — all of us — should work toward dropping the term "ethnic" in the sense in which it is often currently being misused.

We are Canadians (albeit often with a language problem) and this should be our prime consideration as we work together to build an even better country in which we live together!

Diocese will sell TV rights to Pope's September visit

MONTEREY, Calif. (EP) — TV news directors are responding coldly to a proposal by the Roman Catholic diocese here to sell TV rights for live coverage of Pope John Paul II during his September visit, according to an article in *USA Today*.

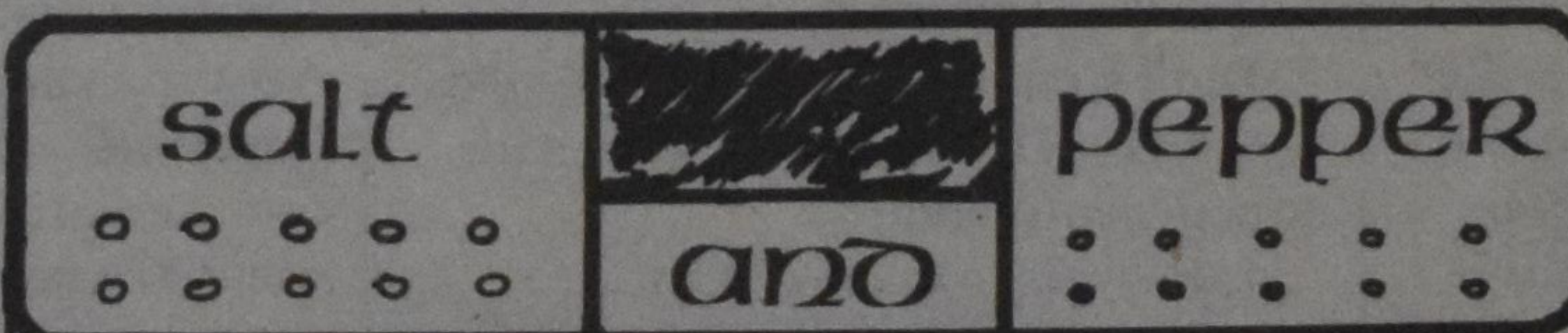
"It's not a Super Bowl, it's a pope's visit. We don't believe in buying news," said Bill Piggott, news director of KMST-TV, Monterey's CBS affiliate.

Church spokesman Ted Elisee said the bidding idea is not a crass marketing of the Pope. "We're simply trying to recoup our costs; we're not making money on the holy

father," he said. The Sept. 17 visit will cost the church an estimated \$2-million.

Under the plan TV reporters could tape the Pope's mass, but would have to rebroadcast it at a later time. Parishes and other dioceses would pay \$15 to \$25 for each of 104,000 tickets to the mass. Elisee said the diocese would entertain other ideas for recouping its costs.

"Their asking us to pay to cover the Pope is the same as NASA charging to cover space shuttle launches because the program is so expensive," observed News Director Michael Kronley of KSBW-TV, the NBC affiliate in Salinas.



Anne Van Wyngaarden

For those who want to climb the family tree, as is the custom, the following true tale should whet your appetite. Talk about confusion! Consider the horrible things my grandfather did to our family tree just by marrying my grandmother.

His father became his brother-in-law, his sisters and brothers became his nieces and nephews, and to top it all he had to say aunt to his wife. His wife at the same time had her own problems. After all, what do you say to your sister when she is your mother-in-law too? Having your father-in-law as a brother-in-law is surely an unusual relationship and what do your kids call him, uncle or grandpa? The answer to this puzzle? My grandfather married the much younger sister of his stepmother. Nothing to it, just utter confusion in the family tree.

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

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Pressreview

Carl D. Tuyl



Last week belonged to Michael Wilson, Minister of Finance. Not so much because of the budget, but rather because of his dressing down of the oil companies. He called for a consumer boycott of companies that increased rates by more than one cent. His voice was a cry in the wilderness, for prices jumped on average, a nickle. But what about Petro Canada, the one we own together? I noticed *our* oil company did not lag behind in jumping on the price increase bandwagon. And nobody asked me, even though a thousand TV commercials tell me it is *my* company.

★★★★

Budget, oil prices and Brazil tipping its hat in the direction of banks and saying: sorry no money today, dominated the news. Is it time to empty the savings account and activate the old sock under the mattress? Not yet I think! Hang on to the sock though. One Japanese banking official was quoted as saying that Brazil reneging on its interest payments "is the worst thing that could happen in the banking business." Our banks are into South America for a lot more than \$20-billion. (which buys a lot of hairspray if you ask me) Brazil has not repaid any of the principal on its loans since 1982. They owe the banks so much, that they can practically run them.

★★★★

The other financial news came from Paris where Western countries tried to persuade the Yankees to shore up their dollar which had gone down in the past months like a one-way elevator. This was good business for the Americans whose trade

balance is totally out of whack. A cheaper dollar meant more export. It did mean, of course, also higher costs for imports which did not especially please the Japanese. The assembled ministers of finance did make some agreements, and the dollar climbed, but not very much. Currency traders, the hard-nosed realists of this world, did not react with a lot of confidence. Talk is cheap, they must have thought.

★★★★

The other "big" news out of Ottawa was the announcement of tough new measures to restrict the entry of refugee claimants. Last October Canada was awarded the United Nations Nansen Medal "for exceptional service to the cause of refugees." The new measures caused a lot of misery for refugees who were on their way to our country. People were stranded in New York, Buenos Aires and other places. The restrictive measures called up memories of the blackest page in our national history, when, in May 1939, a thousand Jewish refugees from Germany were refused entry into Canada. We live in a country where, by God's grace, we enjoy the gift of freedom. We must share that with as many as possible. Immigrants who try to circumvent government regulations must be discouraged, but bona fide refugees must find a safe haven here. We are that kind of a country, and we must not change.

★★★★

Polls about the likelihood of the re-introduction of capital punishment worry me. There is a lot of emotion rolling around the subject, and

emotional decisions usually turn out to be the wrong ones. Easy references and slight-of-hand quotations from the Bible worry me even more. The eye for an eye was introduced to limit violence, not to promote it. And for people who think that capital punishment surely is biblical, I point to Leviticus 19:19, which forbids the wearing of clothes woven of two kinds of material. What about the mixtures in your dress or sportcoat of acrylic and wool and nylon? Does the Old Testament not apply on that score anymore? It's just not so easy, that's what I want to say.

★★★★

Syrian tanks rolled into Beirut in an effort to restore sanity in a city where a dozen fanatic factions try to kill members of another couple dozen similarly fanatic parties. The city is littered with bullet-ridden corpses, and half-starved people crowd into shantytowns called refugee camps. When shall they ever learn?

★★★★

Famous dissidents are freed in Russia. The nameless unknown ones continue to suffer and die in inhuman conditions of the labour camps in Siberia and elsewhere. The democratization of Russia is something I want to see before I believe it. The current trend to free the famous rebels looks suspiciously like PR work to me.

★★★★

The French police walked beside their shoes with pride. On the weekend they arrested four shadowy urban

guerrillas in a spectacular raid. Another terrorist — Ibrahim Abdallah — went on trial. Safety measures were so complex that Paris looked like a besieged city.

★★★★

And speaking about trials: I would be severely amiss in my duties as your informer of important news if I failed to report a spectacular process in Holland.

Two ladies mandated with the important task of providing civil servants at the Ministry of Justice in The Hague with their daily intake of caffeine, were accused of mixing water into the coffee. Fortunately there is still justice in this world and after lengthy, and often trying, policework the ladies were caught redhanded. After a

sensational trial, the judge sentenced the ladies to two weeks probation, and fines of up to F12000. *De Telegraaf* reported the affair on its front page with thick two centimetre letters. No fooling around with the coffee in Holland. Right?

★★★★

This year we are going to change our arrival-of-spring ritual a little bit. We are rewarding the first returning snowbirds from Florida with reserved seats in the evening service of the church of their choice. There will be, of course, a skill-testing question such as: "how many articles are there in the five articles against the remonstrants?"

Carl Tuyl is pastor of the Christian Reformed Church in Kingston, Ontario.

Church leader fears for refugees

... continued from page 1.

"Each month 400 to 600 persons are sent back from the United States to the country of origin. Some of these have been reported thrown in prison, disappeared or dead under mysterious circumstances," says Van Eek.

Selective information

"Canada's Minister responsible for refugees did not report that Salvadoran and Guatemalan people who cannot prove that they arrived in the USA before Jan. 1, 1982, have been fired from their jobs because the employer may receive a \$10,000 fine if he keeps employing them. Without income and afraid of

deportation, hundreds are throwing themselves at the mercy of churches," says Van Eek.

"These churches, in danger of being charged with harbouring illegals, a criminal offence, are already receiving support from Canadian Christians." With the Canadian channel clogged up as well, "how long can these churches carry their burdens," Van Eek wonders.

Contrary to reports, no guarantees were given that refugees waiting to enter Canada will not be deported, he points out. Van Eek is clearly upset about the refugee's plight and is convinced that present

government policy will endanger the lives of many genuine refugees.

Bowels of compassion

"Who of us can forget the heritage of long struggles for religious and political freedom in The Netherlands?" he writes in a letter to *Calvinist Contact*. He recalls the "sheltering of Jews from Nazi persecution and the recent waves of compassion on which south-east Asians were swept onto Canada's communities.

"Once more the grace of Christ will move us," he continues, pointing to Matthew 25 — "For I was hungry and you fed me."

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Church

Twenty-five years of counting up treasures

Bernard Vos has done a lot of counting. As treasurer of the First Christian Reformed Church of Taber, Alberta, he has been adding, subtracting, multiplying and dividing figures for 25 years now. That deserves recognition!

His congregation thought so too. In an annual meeting, held Feb. 9, 1987, the congregation presented Bernard with a plaque. A bouquet of flowers was given to his wife, Anna Vos (nee Nieboer).

The congregation didn't want to miss out on the celebration, either. They all enjoyed a piece of delicious cake made especially for the occasion.

M.W.



Bernard and Anna Vos show off the gifts given to them by the congregation.

Churches in Korea and Singapore geared to professionals, upper middle class

Marguerite Witvoet

A report in *The Catholic Register* (Feb. 14, 1987) said that the results of a 1985 census in Korea are expected to reveal a disproportionately large number of university-educated persons among Christian converts. The trend may partly reflect large increases in the urban population, say church leaders who recall that not long ago most converts came from the relatively poorly educated rural population.

The growing attractiveness of Christianity among the university-educated may be due to the way Christian churches have taken progressive stands on human rights, prisoners of conscience and other democratic issues, observers say.

A recent RES news release also reported that churches in

Singapore are growing fastest among educated, English-speaking young people. A 1980 census showed that more than 25 per cent of people with post-secondary school education were Protestant Christians. Only 2.8 per cent of those with less than a secondary education were Protestants.

"The church is very much professional and upper middle class," said Keith Hinton, author of *Growing churches Singapore style*. The gospel has made little impact among members of the lower classes who comprise the biggest segment of Singapore society.

"The church has very few working class members and is showing little sign of breaking into that, the largest segment of the population," said Hinton. "The only hope I see for the redemption of the masses is

first, through the charismatics ... and secondly, through the few professionals who have the desire and capacity to cross social class barriers downwards."

Church news

Christian Reformed Church

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Rime or reason

The church's three enduring needs are of abiding concern. They are as everyone concedes: money, minister and a coffee-urn.

Sy Nodd

Pastoral Pondering

Keesje (2)

Carl Schouls

I was telling you about Keesje. Keesje feared God. But it was not the right kind of fear. He was afraid of God. He did not ever speak about God as His Saviour, His Father, No, to him God was the terrifying God. God was going to get him!

How often we talked about that. How often did I try to point out to him that the Lord Jesus Christ had died for sinners and that, no matter what we had done, we could find salvation in His blood. We would sit across from each other at his dirty table. In the winter, I'd keep my coat on simply because there was no place to hang it. The old Bible, copper clasps and gothic letters silent witnesses of generations past, lay between us.

The talk would be slow, long pauses hanging delicately between the fragments of words. You didn't rush talk of eternity with Keesje. It had taken him so long to get here, you couldn't push him now. Every so often he would look almost hopeful. The question would be born on his face. "Do you think ...? No-o-o." A little drawn out, as if reluctant to leave the thought which had just crept so boldly to the edge of his mind. But then, more quickly, more definitely "No, No. It cannot be."

And whenever I tried in such tender moments to open his heart a little, he would back off by speaking in half sentences, leaving gossamer thoughts spinning on the edge of the table. The closest he ever came was to say, "Ach, dominee, you are a man too. You know what is going on in the world."

Going back

I thought a break-through might come when, suddenly, he announced that he was going back to Holland to his own church, his own people. "Do you still have relatives in Holland?" A moment's hesitation, then, slowly, "Yes, lots of them. (Pause.) Most of them are dead." Was there a twinkle in his eye at that point?

His suitcase was sitting out in the kitchen months before his papers were in order. His boss, that man who couldn't be trusted, had made all the arrangements for him. I found that out some weeks after I had started to make arrangements for him, too. Why didn't he tell me he already had someone working on it? "I just thought it would be faster if both of you worked on it."

Keesje went back. My last visit with him was stranger than any other. He told me of a vision. It was senseless. Nothing beautiful about it, even if you were given to this type of thing. Something to do with a metal spring. He had told me on the visit before, too. I tried once more to point him to the more sure Word. "Do you think so, Dominee?"

Keesje went home, thinking that he would find it just as he had left it nearly 40 years earlier. I don't think he ever properly immigrated. I believed him when he said he worked on the boat and when it got here, he just walked off and kept walking. Finally, he was going back. He looked forward to it. His sister would take care of him. Maybe he even thought that God might be more gracious to him in Holland than in this foreign country.

A very rich man

I never saw Keesje again. Never heard from him, either. Shortly after he left, I moved to my current congregation. I had thought to write him, but with the rush of getting settled and making all the visits in the new congregation, I just didn't get around to it.

About half a year later I was back for a wedding. One of the deacons told me that there had been a notice in the local weekly paper to the effect that if anyone had claims against the estate of the late Mr. C----, formerly of that concession in such a township, he was to contact so-and-so.

Keesje had gone home. It must have been an amazing experience for him. I really believe that. Poor Keesje. I don't know what his name is right now. But I do know that God is much more gracious than Keesje could ever imagine. And I believe that right now, he is a very rich man. And he is living in a very beautiful mansion.

Carl Schouls is pastor of the Free Reformed Church of Vineland, Ontario.



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Canadian Church Scene

Jacob Kuntz

It was to be expected that the recent decision of the Supreme Court of Canada with respect to Sunday shopping (handed down Dec. 18) would trigger many editorial (and other) comments in the church press of Canada. Most of these comments, understandably, express deep gratitude for the decision; at the same time they voice concern that compulsory Sunday closing will soon be challenged again and that we are not out of the woods yet.

Short-lived victory "Reformed Perspective"

(January 1987) writes:

It is obvious from this ruling that the Supreme Court judges did not reach their conclusion out of any desire to uphold the Sunday as a day of rest and worship in obedience to God's Holy Word. Rather their considerations appear to be purely humanistic ones, emphasizing the social needs of man. Indeed in the judges' view the question of religious beliefs seems to have been an argument in favour of permitting retail stores to conduct business on Sunday. This is a sad reflection on the present state of our Canadian society. In the name of religious freedom and equal rights for all, we have allowed the foundation of Christian values and biblical principles, on which our society was based, to be undermined.

Still we should be thankful that at least on this issue of Sunday shopping, by the grace of God, a correct decision was made. One small victory, and probably a short-lived one. Those retailers who are determined to do business on Sunday will continue to challenge the law. Understandably, those store owners who comply with the law and stay closed on Sundays are upset with the retailers who defy the law and remain open. It shouldn't be long before this matter comes before the courts again. In the meantime there are many other businesses, including the service industry, manufacturing, as well as small retail stores, which are open on Sunday in Ontario but need not be. They are not required to be open to provide emergency services. But since they are not covered under the Ontario Retail Business Act, for them it is still business as usual — seven days of the week.

Rare good news

An editorial in *The Catholic Register* (Jan. 17) says: As Catholics and as Christians, we have grown

accustomed to watching the courts and politicians strike down laws and conventions that were designed to help us in the difficult task of upholding family values. Our recent legal history tells a sorry tale.

So, the decision against Sunday shopping may help shore up our crumbling social morality. The Supreme Court of Canada ruled that restricting Sunday shopping is "demonstrably justified" because the rights of families outweigh the rights of individuals. "The desirability of enabling parents to have regular days off from work in common with their child's day off from school and with a day off enjoyed by most other family and community members is self-evident," said Chief Justice Brian Dickson.

Wise words! We wish that many other "self-evident" truths would bring similar judicial endorsements. Alas, this has not been the case and we are fearful that the fierce attractions of consumerism will eventually prevail against even the Supreme Court.

The Sunday shopping decision may indeed prove to be a temporary victory, but it will remain an encouraging sign to all who fight for family rights.

Fragile compromise The Mennonite Reporter (Jan. 5), after mentioning a number of reservations, comments:

These reservations notwithstanding, I still consider the court ruling as welcome. The reservations, however, are not minor. In fact, they may very well require some major changes in a law which was accurately described by the dissenting judge, Bertha Wilson, as a "compromise."

For the time being, however, the existing law has been upheld. And the immediate challenge is to understand the law for what it says — and not to squeeze from it more Christian content than it was intended to give. So that when the fragile compromise has to be altered again, Christians can enter the debate for the right reasons.

Long-entrenched principle

In his column "Perspective" (*The Presbyterian Record*, February 1987), Lloyd Robertson makes the following remarks:

The recent Supreme Court of Canada decision confirming prohibitions on Sunday shopping came as happy news to many groups in our society.

It doesn't mean that the argument whirling around this contentious issue will evaporate, but it puts to rest the very real concerns that Canada's laws were not strong enough to support the long-entrenched idea that every working person should have the right to a day off at least once a week. It is an idea that is older than our country and carries within it some of the basic attitudes toward our life and society that have been shaped by our history and set in place over the centuries.

Canadians became beneficiaries of Sunday laws enacted by the British Parliament when the Lord's Day Act came into effect in this country in 1907.

The Lord's Day legislation protected Sunday, but also threw such a grey cloak over the day that even park swings had to be locked up. It was inevitable that many of the more draconian aspects of the law would be dissolved over time. But the centre of the

legislation was the "day of rest" principle. It remains sacrosanct today and it's nice to know that many sectors of our society are prepared to fight to protect it against those who would throw Sunday wide open for their own ends.

Sunday was mugged

In the *Canadian Baptist of February 1987*, we find an editorial under the title: "When Sunday was mugged."

Sunday has been mugged and the perpetrators are fine upstanding citizens of the community — Mr. Business and Mr. Consumer. They really didn't need the aggravation of a seventh day of doing business but muggers' greed sometimes overcomes sensible logic. They had big eyes, did Messrs. Business and Consumer.

So they mugged Sunday.

As for Sunday, it is questionable if the victim will ever be the same again. But that was, and is, of no concern to either mugger, these fine

upstanding citizens of the community. "What's yours is mine," they said. "We want to live in the new era, the messianic age, the 20th century."

No matter what decision the Supreme Court of the land made, Sunday still was mugged. Fines for law breaking amount to a licence to do business on Sunday.

Canadians may be ungovernable. Moreover the governments they elect appear to be unable to govern. Courts are jammed with "rights" cases; fines for breaking laws are considered part of doing business. Massive civil disobedience, coupled with a lack of will to obey the laws of the land, suggest the rule of anarchy instead.

Where the population has neither hindsight nor foresight, it is also blind to reality. A very wise person put it this way: "Where there is no vision the people perish."

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

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Feature

The Moravian Church: a brotherhood — our brothers

John H. Martens

John Huss, the Czech reformer was burned at the stake for his religious beliefs in the year 1415. This was despite a safe conduct promised him by the perfidious German King Sigismund. Huss had been dead for almost three centuries when renewed fierce persecutions in Moravia drove many of his spiritual descendants belonging to the so-called Unitas Fratrum (Brotherhood) across the northern borders into Saxony, Germany.

The Moravian Brotherhood was the earliest organized church with a Protestant signature. Just like their spiritual founder John Huss, many members of the brotherhood had paid with their lives for their constancy and perseverance in their biblical faith and their mode of living according to the rules of holy scripture.

But a refuge and a safe haven had been opened up to them in 1722 when Count Nicolaus Ludwig von Zinzendorf (1700 - 1760) allowed them to settle on his estate in Saxony. The new colony bore the name Herrnhut (In care of the



Photo: Archives of Herrnhut
The Chapel on Herrnhut where, in 1727, the Unitas Fratrum was renewed.

Lord). Hence the name "Herrnhutters" frequently applied to the Moravian believers of the Unitas Fratrum.

The Moravian community clung to an old church order and discipline which had been adopted long before Luther's time. Even after his activities, the Moravians remained a separate church body, and retained their own discipline.

A martyr's church

The history of the Moravian Church parallels strongly with the Huguenot churches of France. Just as the latter were dispersed over the face of Europe and beyond after the Revocation of the Edict of Nantes in 1685, so the Moravian brethren were displaced, first to Herrnhut where a remarkable spiritual development took place among them, and then somewhat later to the west of Europe and the Americas.

In Herrnhut, von Zinzendorf, a man of remarkable intellect and great imagination and tender-heartedness, personally took charge of directing the Moravian Brotherhood. Pietist tendencies were strong; great emphasis was laid on strict

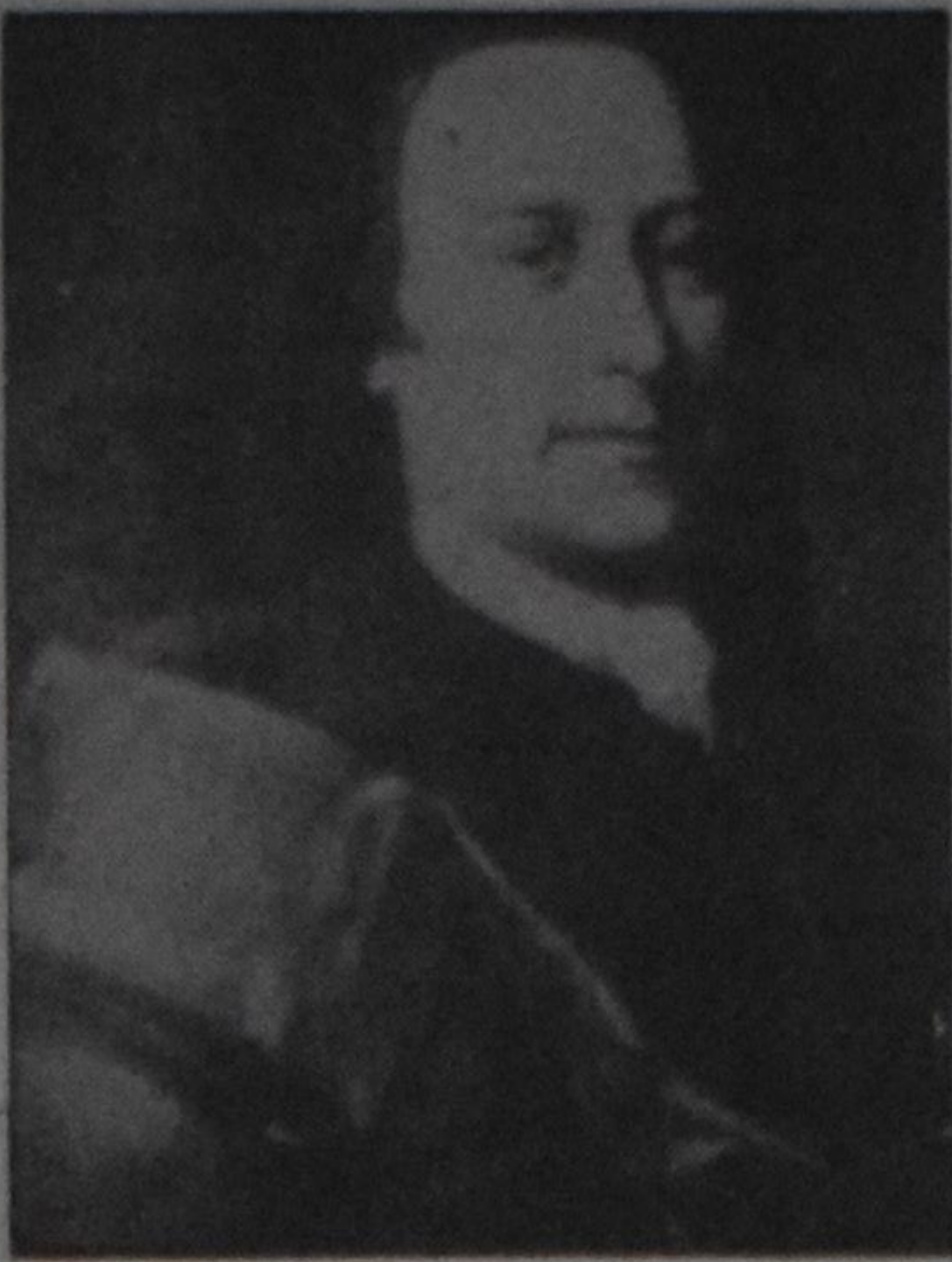


Photo: Archives of Herrnhut
von Zinzendorf

Christian living and behaviour. This was no doubt in reaction to the often purely doctrinal approach to the essentials of the Christian life which was manifest in the leadership of the Evangelical Lutheran National Church in Germany.

Lutheran Protestantism had consolidated its position only relatively recently. Once the struggle was over, a certain complacency set in. In the conviction that a church which confesses the right doctrine has reached her goal, the Christian life and its demands on the believer were frequently neglected. Pietism was a natural reaction to this trend. Although the Pietist movement has done much to counteract the emphasis on doctrine by the church, it nevertheless created its own aberrations.

One only wanted to be jubilant

Von Zinzendorf lived through a period (1743-1750), in which he and the Moravian brethren indulged in controversial and somewhat strange religious practices. The believers came to exhibit an extreme spirit of joyfulness, of exhilaration and exuberance under the cross of Jesus, a spirit which sometimes lost sight of the true meaning of the cross and the ensuing responsibility to lead a Christian life. Somebody has said: "One only wanted to be jubilant and forgot to pray and be vigilant."

A degree of luxury even entered into the life of the congregation. The interior of the churches sprouted illuminations, bunting and garlands at certain festive church occasions. A somewhat superficial and automatic cheerfulness became the

hallmark of the true Christian. Despite this "Hallelujah mood" one saw on the other hand a great emphasis on the wound in the side of Christ and on His blood, which became the theme of innumerable songs and hymns and were described in a thousand ways.

It came to the point where the congregation was heading for economic and moral decline. The danger was recognized in time, however, and von Zinzendorf returned from his unbiblical ways. He was influenced by the great Wurtemberg churchman Bengel who especially condemned the emphasis on the "blood theology."

First missionary church

It is, however, not with the temporary aberrations of the Moravian Brotherhood that we want to occupy ourselves.

After its return to the ways of scripture the Unitas Fratrum became a refuge of faith and a "City on the Mountain" in the time of rationalism and

bringing the message of Jesus and His love to the ends of earth. Intuitively he felt that he had found the right instrument in the Moravian Church due to its experience of deep suffering and its past sacrifices for the cause of the gospel.

The Count of Zinzendorf had seen much of the world before he allowed the Moravian Brotherhood to settle in Herrnhut. In 1719 he undertook a journey to Leipzig and Frankfurt Am Main and from there to Holland and France. In Paris he visited Roman Catholic dignitaries, for instance the well-known Cardinal Noailles and other luminaries. He became respected for his insights and beliefs. Von Zinzendorf wrote that he found the prelates as sure of their convictions as he himself was of his own. It seemed to him that they should endeavour to be one in the love of Christ and recognize each other as brothers. It is regrettable that the Roman Catholic prelates, although perhaps voicing to von Zinzendorf similar



Photo: Brown Brothers
Bringing the gospel to American Indians.

enlightenment. The Moravian Church of Herrnhut was the first missionary-minded Protestant Church. Von Zinzendorf himself was an enthusiastic supporter of

sentiments, did nothing to extend tolerance or recognition or the Christian hand of brotherhood to their home-bred Protestants, the Huguenots of France whose ministers were mercilessly hunted down and executed in the most gruesome manner. But perhaps von Zinzendorf did not know of these things.

The Count's horizon was also expanded by his contacts with pious Reformed people and it became clear to him that God's children were to be found among every confession.

City on a mountain

As can be expected, there was much opposition to the brotherhood and von

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Zinzendorf. In 1736 he was even banished from Saxony for 10 years. This period was perhaps the most important and fruitful of his life. In 1739 von Zinzendorf undertook a missionary journey to the West Indies and established congregations in the spirit of Herrnhut among the Negro slaves working the plantations of white men.

The work of the Moravian missionaries is well known in the Dutch colony of Surinam, a private fief owned by some Dutch entrepreneurs and the city of Amsterdam. Here in Surinam the Herrnhutter missionaries were not welcome to bring the gospel to the plantation slaves. They were told that if they did preach among them, they would

acquire the same status as the slaves, the lowest of the lowest of God's creatures. Undaunted, the Herrnhutters preached the message of salvation and spiritual freedom among the slaves and bushnegroes (escaped slaves) of Surinam, to the chagrin of the owners of the big estates and plantations. The Moravian missionaries

were active not only in Surinam, but also in the West Indian islands and on the Caribbean shore of Central America.

Von Zinzendorf also travelled to Pennsylvania (1741-1743) where a mission among the Indians was established.

Later von Zinzendorf lived in England for a number of years (1749-1755), where he came into contact with Methodism. There were occasional disagreements with the Methodist leaders but as a whole the two churches influenced and supplemented each other in a most upbuilding and constructive way.

More than 4,000 mourners, children and grown-ups, followed the bier of the great von Zinzendorf to his last resting place in 1760. He was the first and perhaps the greatest of Protestant missionaries and the Moravian Church is still a "City on the Mountain." For they have backed up their faith and missionary calling with deeds of love towards God's most despised creatures in the most desolate places and that is the real test.

John Martens was a history buff and freelance writer living in Listowel, Ontario. He passed away on Friday, Feb. 13, 1987.



Two friends in competition

Lini R. Grol

"Oh, but you are a slowpoke," the hare teased his friend the turtle who slowly clambered ashore to be with him.

"Slowpoke yourself," the turtle panted with his lopsided grin. He heaved himself up the shore beside the hare.

"Oh yeah?" the hare mocked. He nudged his friend. "Let me show you. How about a race then? And this time just you and me, no help from your brothers, you hear? We start right now. Let's see who is first by the big oak on the other side of the pond." And without waiting for a reply or looking back, the hare took off.

The turtle was perplexed by this sudden dare for a race, for which he certainly had not asked. He was still recovering from his struggle to climb ashore. Indeed, in a way, he was slower than his friend the hare. Unhappily he looked over his shoulder at his friend who by this time was out of sight and was going, hippity-hoppity to reach the other side of the pond.

The turtle knew he had no time to lose. Frankly he liked a race as much as the next best

his eyes and twitched his nose. "This cannot be you, it cannot be," he cried out.

"It's me all right," the turtle said, nodding his small head. "I was here first, you see." He moved closer to his friend and grinned as only he could with that silly lopsided grin. "You may pinch my back to make sure," he said.

The hare didn't want to believe that he'd lost. He'd never lost a race, and certainly not to a slowpoke of a turtle. It was too hard to take. He stamped his foot, crying out in disgust, "If it is you, then you went by water, and that's not fair. Not fair at all."

"So? And what is fair?" The turtle asked with a twinkle in his dark eyes. "Of course, I went by water. I can move faster in water than over land."

"You see? You see?" This time the hare stamped both his feet. "I told you that it's not fair." He flipped his ears impatiently. "How can we have a race that way? One by water, the other by land. Ridiculous! I say ridiculous!"

The turtle had never seen his friend this angry. He'd thought it was all in fun. Sadly he



hare, and he liked to win as well. If only he had known about this race.

"Oh well," the turtle said, as he plunked himself back into the pond, "I'll do it my way." Then cheerfully he swam to the other side of the pond and climbed ashore at the foot of the old oak tree. He swam faster than the hare could run, and he was first. He grinned his lopsided grin when he thought of the hare. What would his friend say?

The hare in the meantime was coming hippity-hoppity, and sometimes flippity-floppity around the bend. "After all," he said to himself, "there is plenty of time. That slowpoke of a turtle won't be here for ages." He stopped here and there to munch a juicy cloverleaf, or to do some somersaults simply for fun. He thought he had plenty of time to reach his goal. Just then he reached the oak tree and saw his friend the turtle waiting for him, grinning and nodding at him. The hare blinked

dropped his head. He really wanted to be fair to his friend. Suddenly he brightened. "All right friend, let's do it again. We'll go together in the water, and if you win this time then you truly are the fastest animal on this earth." He looked shyly up at his friend.

"No thank you," the hare said haughtily "I hate the water and never go in unless I am in danger."

The two friends looked at each other. It seemed to the turtle that their friendship was coming to an end. This made him sad for they'd been such good friends for a long time.

Then the turtle said gently, "You know what? Everybody knows that you are the fastest on the land. And I'm not too bad in the water. Why don't we leave it at that?"

Lini Grol is a scissor-cutting artist and freelance writer living in Fonthill, Ontario.

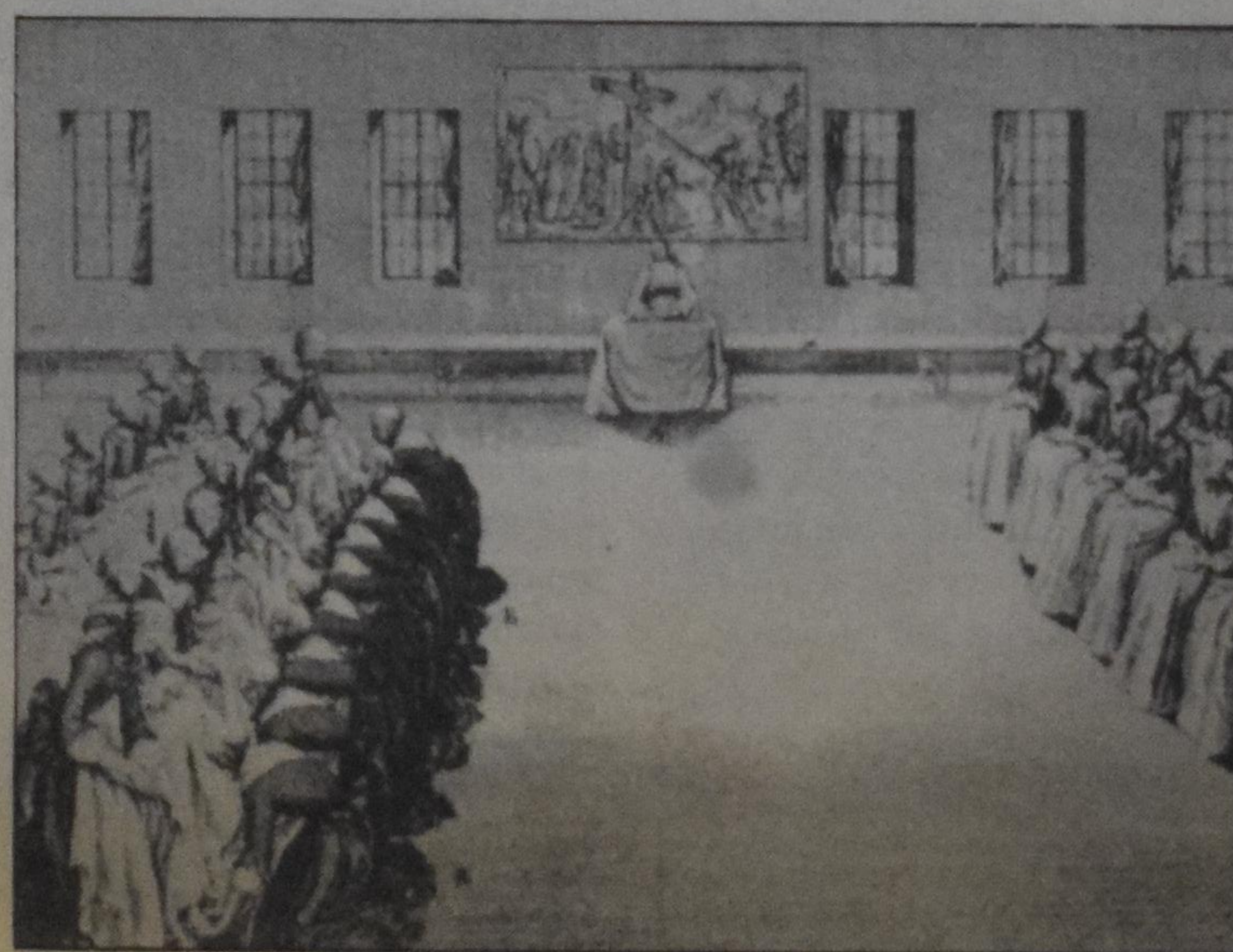


Photo: Archives of Herrnhut

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Feature

Churchism leads to a closing of hearts

K.J. Popma, translated by Henry Jonker

Those of us who are familiar with K.J. Popma's seven volume commentary on the Heidelberg Catechism, *Levensbeschouwing*, know that he is, in some places, extremely interesting and in other places verbose. In still other instances he goes off on tangents that make you wonder how they connect with a particular question and answer of the Heidelberg. I must confess, however, that, in working through the catechism for the so-manieth time, I have found that his insights are extremely helpful if you stick with him. In one recent reading, in connection with question and answer 43, he goes off on another one of his tangents. I kept reading, however, and the more I read, the more I thought, "we do well to listen to him, especially in today's time of unsettledness in the church." In that spirit I sat down and translated some parts of this section. To be sure, the section is a critique of Roman Catholic churchism, but we do well to apply some of his wisdom to our own situation in the church.

The problem with theology is that it often refuses to recognize its own limits. Furthermore, the theologian always seems to want to say more than scripture allows. What is obvious is that we who theologize attempt to translate God's Word back into our lives for the purpose of control. And so we make of God's life-giving command to love a system to be manipulated for our own ends, and attempt, methodically, to protect ourselves against the power of His grace.

St. Augustine defined theology as a rationalization or explanation of the being of God. In this, he lives much closer to heathen notions of theology than to a biblical one. For, what can we really know about the being of God or about the awareness of Christ's divinity? We do well to learn from the Nicodemus story (John 3) in which Nicodemus is told by Jesus not to stretch his theological curiosity into the heavenly things. (see John 3:12)

Zechariah can also be seen as calling the angel of the Lord to his own theological forum. The announcement that he and his wife would have a child in old age didn't fit his view of things. His calling the angel of the Lord to his own forum led to the angel announcing, "you will be silent." (Luke 1:20) Here we see something of the humour in the Bible; the always speaking, questioning and "calling-to-responsibility" theologian is silenced and thus prepared to sing a song of great praise as Zechariah eventually

did. (Lk. 1:67ff)

Indeed, we are to dedicate ourselves in gratitude to Him. Such dedication involves daily repentance and an understanding that there is no separation between faith and the history of our lives. Yet, there are many who make that separation. Some find church attendance an activity entirely separate from the rest of life's activity. In this way, going to church gets something of a

"The churchist ... wipes his mouth and says, 'What did I do?'"

mystical and holy quality. It becomes an activity we engage in once or twice per week. It's a little like the eating of a tasty pastry. For a few moments you forget all the things going on around you. You forget "life" in a very special way for a few moments. You leave the profane behind. But it is really nothing more than a momentary flight which is parallel to the flight from reality of those who consume too much alcohol.

Opiate of the people

In this way, religion is, indeed, "the opiate of the people." Where this is the case, the centrality of the Word of God is no more. The Word has simply become part of an unreachable remembrance occasion (worship service) and is reduced to little more than a fairy tale which begins "once upon a time." People who practise their faith in this way

tolerate no critique of their faith and life, for they do not want to be exposed and they hate to be commanded. Being part of the church is, for them, concentrated in the worship service while, in fact, being part of the church knows no boundaries as far as living the Christian life is concerned.

It is precisely these people who fall into a kind of churchism. The church is reduced to performing a certain

function in their life (i.e. do not ask what you can do for your church [Christ] but what the church can do for you). It is forgotten that the implications of church membership are as broad as life itself.

Now there are all kinds of reasons for the development of churchism: misunderstanding, inability, a "take-it-easy" mentality, shortsightedness and even blindness to the message of the scriptures. We fail to realize that we may very well be guilty of IDOLATRY when we make the church "my" church rather than Christ's church. We can make her so much "my church" that she, in direct proportion, ceases to be Christ's.

Religious hate

Often the churchist is indifferent to the fact that the church is the church of Christ. In every churchist there glows this un-Christian, religious hate for all that does not subject itself to his own idea of the church and church practice. The churchist is recognizable

by his insistence that he is not a churchist at all. He uses diabolical (devilish) means, wipes his mouth and says, "What did I do?" He loves his church but not Christ's; he loves himself above all. He loves what he has been able to make of the church more than he loves God, more than Christ whose church she really is.

The churchist is one who wants everyone to be subject to his idea of church and is full of talk about the "offices" in the church. He is one who wants to rule and possess his neighbour, and so does not love his neighbour as himself but as a thing — an object. Through all this, a true knowledge of himself escapes him. The neighbour, the brother or sister in the Lord, must serve to build "my" church and if he does not

read all the publications of "his own people" backwards and forwards but does not dare take the risk of exposing himself to new thoughts. If he does read the literature of others, he often reads into it what isn't there and interprets it in such a way as to throw his curse on what is really not there. He broadens his influence through worldly methods of deception and diplomacy, tactics and organizational skills, dogmatic pronouncements and pastoral letters, papal bulls and encyclicals.

Over against all of this stands the Christian life of thankfulness wherein we offer ourselves to God as a living sacrifice of thanksgiving.

Churchism leads to a closing of hearts to neighbours, to

"The churchist can't read anymore."

do that, I throw him away.

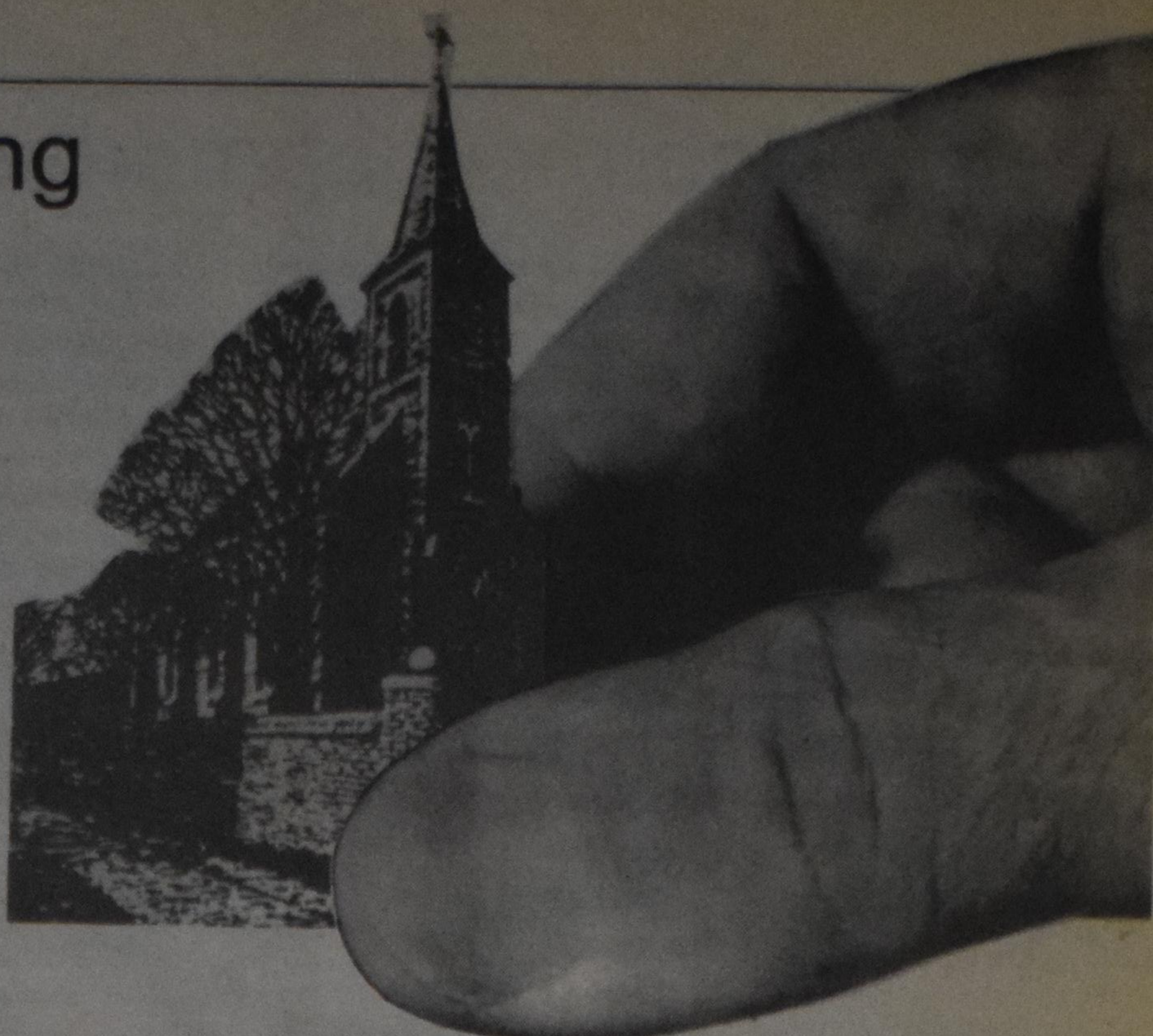
In this way we develop a religious hate which can rage and at other times leave us totally cold and indifferent. The one who so hates cannot come forward in his own right but must use false identification. He presents himself to the people as what he really is not: so he presents himself as loving, faithful, principled, etc. He presents himself as earnestly desiring the truth but is dangerously close to turning the truth into a lie.

Churchists can't read

The churchist can't read anymore either: except that which "his own people" put out. Whatever he reads from them he knew already. He will

deceit, evil intentions, self-glorification and hollow rhetoric. The churchist becomes, as is to be expected of lovers of self, brutal and rough. He can bring forward the appearances of piety but the fear of the Lord is something that becomes more and more strange to him.

K.J. Popma was professor of Calvinistic philosophy at the State University of Utrecht, The Netherlands. Henry Jonker is pastor of Trinity Christian Reformed Church in St. Catharines, Ontario.



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The CRC in Sierra Leone

Calvin Seerveld

Calvin Seerveld, professor of aesthetics at the Institute for Christian Studies, was invited by the Christian Extension Services (CES) field workers of the CRWRC and CRC World Missions in Sierra Leone to lead their annual Spiritual Conference in the capital of Freetown during October. Afterwards, he and his wife were invited to visit either the Kuranko team at work (inland up North) or the Krim team (coastal work in the South) for a good week.

Government corruption in the one-party state of Sierra Leone is discrete but — from what I read in that brave newspaper, *The Observer* — continues to eat away at the vitals of the country. CES is in Sierra Leone not for politics, but for good evangelism with road-building, health-care, literacy programs, and church planting. There are real-life stories, however, (which cannot be told now) of how upon occasion CES nationals have been willy-nilly pulled feet over head into political machinations and crossfire.

During one incident God knocked down a tree over a roadway on which evil men were busy abducting a couple of workers. The same night further along God knocked down another large tree across the roadway, which led to the escape of the prisoners. Those in charge thought other CES workers had laid the roadblocks.

God's miracles are as real as two inexplicably felled trees. But the mission workers still have troubles and persecution

that hang on for no good reason, which makes life fearful. That's a problem.

An example of a different kind of problem: Angie Hoolsema (illus. 1) has dispensed medicine for five years in Alikalia and trained midwives (the two best have become Christians). Before she came, tribal practices, local "medicine" and salves could not stop half of the babies from dying in birth. Now perhaps one in 20 still dies at birth, but infection of the cut umbilical cord and tetanus have been greatly reduced by the hygiene Angie has introduced. She also became active in pushing and pulling the village leadership into building a medical treatment centre in Alikalia, instead of just using her private house. At a certain point, the chief reneged on finishing the building. So Angie said, "No more medicine for the village until the centre is finished."

Miracles and problems

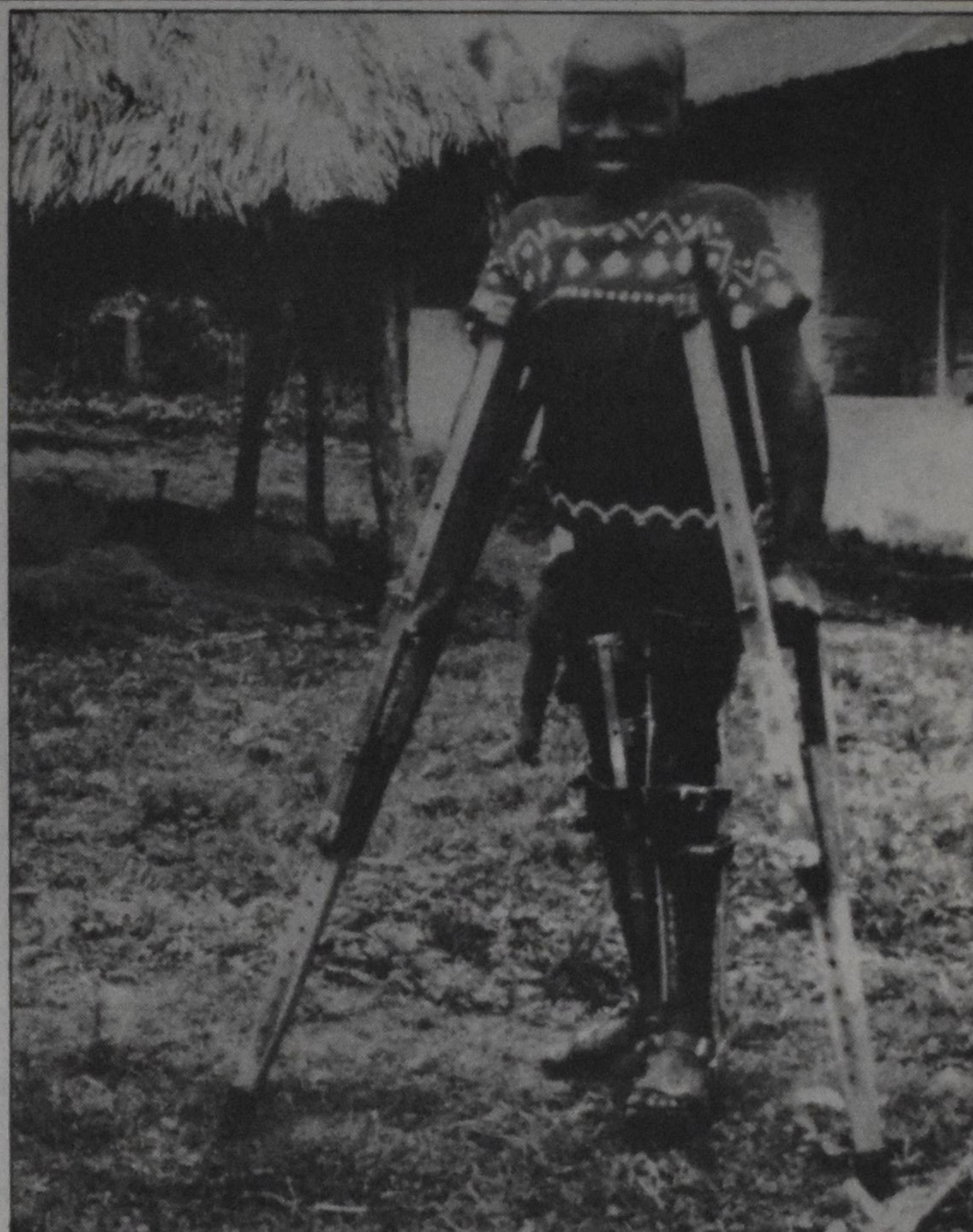
Soon after, a close friend of the chief received a very bad snake bite and cut, and was

rushed to Angie for treatment. "I said no more medicine because you didn't keep your word," said Angie. The chief pleaded for his friend, and promised to get the centre finished immediately. (Angie had no anti-venom medicine anyhow, but figuring that the bitten man had survived four hours and would probably live, she accepted the chief's renewed pledge, took out her hypodermic needle and gave the snake-bitten man a placebo.) Talk about Christian nerve! But now the four-room medical treatment centre of Alikalia is finished — another miracle, knowing the odds against its having happened — and behind it is a spacious birthing room with a roof. The government has appointed someone trained to dispense medicines, and a German agency has dropped out of heaven to agree to stock it with equipment and drugs so long as they receive receipts for everything dispensed. The village supervisory committee, including Angie and the two Christian midwives, want to make certain the drugs will not be stolen but will be sold at subsidized, fair prices to the needy; so they shall have to be watchful.

Angie has also arranged for a polio-stricken boy in Alikalia, and for two in another two villages, who could only drag themselves over the dirt or stay misshapen in a corner of some hut. She got them into a good mission hospital that straightened out their legs somewhat, provided braces and crutches, and there Kekura is (illus. 2)! The brave smile on his face the Sunday we were there ("Kekura" means "new boy"), when he "walked" all the way to the church service on his own (¼ kilometre), helped you understand the joy Christ must have had in healing the lame, the deaf and dumb, the blind, and those tormented by evil spirits.

One evening we went out for a walk in the cool air to get exercise and to greet people returning from their fields outside Alikalia. On a solitary path in the bush we met a chief walking back to his nearby village. The women bowed low to greet him respectfully. He graciously called Inès "Madam," and exchanged names with me. Would CES also come to his village to work? he asked. And they had a boy in their village too, struck by polio, a good boy; would CES help their boy to walk like a man too?

He was a good chief, looking out for the welfare of his people. But that's a problem: as you gradually build up a reputation for doing good in Christ's name, how many places can so few CES workers in the Kuranko bush oversee,



Kekura in Alikalia. Learning to walk to church.

Photo: Calvin Seerveld

and still be responsible?

Promises and mission policy

The problems of the creaturely limits to our given abilities, time and resources — not even mentioning our sin — will always be with us. God's miracles, the ones we notice along with the ones that go on day and night which we happen not to see, will also always be with us until Christ comes again. And the troubles of weighing priorities within our main purpose is something that comes with our human task on earth. In weighing priorities there are no simple answers; the Lord only expects us to judge wisely the options we pursue.

As visitors we were disconcerted by the incessant press on Angie and Jan's time, not only at their offices but also at their home, from before breakfast until late at night. (That's a problem the colonialist mentality solved by putting missionaries off by themselves, to live in a compound somewhere away from the villages where you worked, violating the basic principle of identifying with those whom you serve.) I was amazed at how Angie and Jan

could, at a certain point simply say, "That's it," close the door, and not answer the calls and knocking.

As a CES presence in Alikalia, the only white people for miles around, you are where the medicine, money and motorized transportation is. That means you are like the hospital, bank and bus station, all rolled up into one doorstep. No wonder you are besieged by everybody's needs. And when the request is important and persistent and real, do you say, "I'm only here to train nationals to do my job in literacy and in health services"? That's like telling Lazarus who asks for a cup of cold water to soothe his fevered frame, "Sorry, fellow, we're only into preventive health care." No, naturally if you have any compassion in your bones at all, you have to do both, somehow.

But next to such inescapable problems there is one problem which has no right to exist on the mission field, I believe: ambivalence on the policy of how serious our committed presence is in a given place. I hope to deal with that in my article next time.



Photo: Calvin Seerveld

Angie Hoolsema, CES medical officer near an ordinary ant hill, Sierra Leone.

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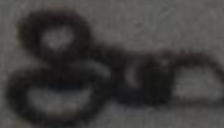
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Poetry

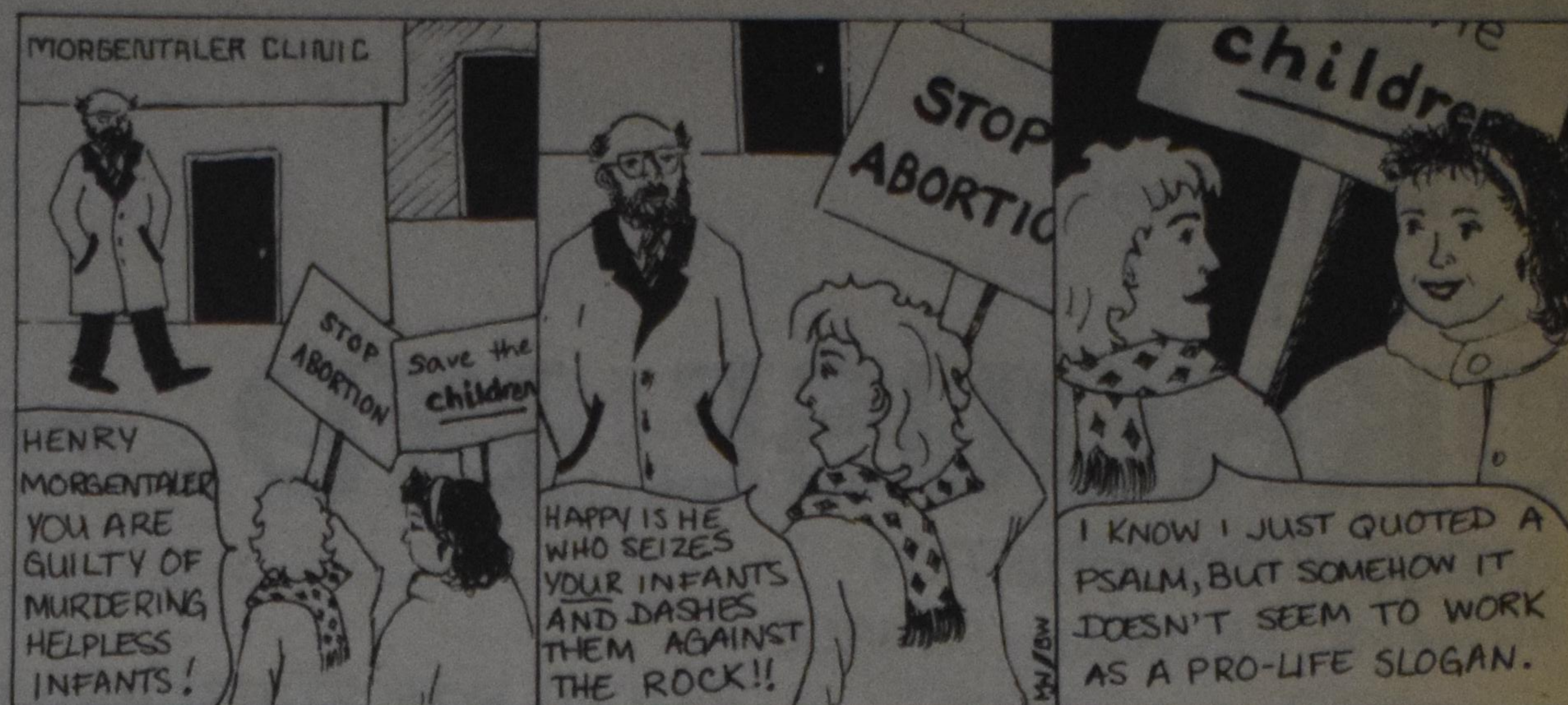
85 Harbord Street

The wind reaches icy fingers
Down my back.
I pull my scarf tighter.
I stamp my feet,
Hoping my toes will thaw.

In front of me, Mary's cardboard sign
Says "Love Life."
Mine, high on a rough one by two stake,
Says, "Our children, our future."

Fifteen of us walk a tight circle
In front of the narrow building
Stamping and shivering.
We're not allowed to walk in the alley.

A wrinkled lady hurries by
Trying to outrun the cold.
She only stops to take my hands
And say, "God bless you.
I've had nine children
And I love them all."



Two by two we go into the little cafe,
Drink the wonderfully hot chocolate,
And come out shivering a little less.

I envy the police in a warm cruiser,
Parked in a side street,
Guarding what?

Tomorrow
I may see the sun
And feel its warmth again.

But these little ones
In the trash can,
What sun will light *their* eyes
Or warm their tiny feet?

Jane Ouwehand
Woodstock, Ontario

An abortion tragedy

O, wake up you sleeper,
One is coming to steal, murder and destroy,
you, your sons and daughters.

Reared in the church,
safe you thought;
but Satan sends him so handsome
to your door.
I'll bring her back before midnight.
He keeps his promise,
only she is pregnant,
and the family is torn.

She'll have an abortion, screams mother.
We must keep it quiet!
I'm president of the ladies' society;
and what will they think?

Your father's a deacon, and the neighbours,
I can just hear what they'll say.

Father bends from the pressure,
I'll look up a number!
His daughter in tears;
he tells her, you'll feel better
in years.

Wait! I've something to say,
screams a voice from the womb.
I want to live! MOTHER! I want to live!
But no one hears, except the neighbours,
the ladies' society, the minister, the congregation,
school friends, and teachers. Everyone knows,
don't they?

Mother resigns from the ladies' society;
things are never the same when we're burdened
with shame,
and soon father starts to drink.
He and mother fight and drift apart.
Daughter soon moves out and gets a job.
Shortly after, so does mother.

O, wake up you sleepers!
When he comes to your door,
tell him you serve the Lord Jesus,
and don't need any more!

Ronald W. Acaster
Fenwick, Ontario

Companion sonnets

Song of Molech*

"Oh, ninety-nine's enough in any flock;
Let bitches wishes rule the world tonight.
The fetal lamb will hear no fatal knock
When Dr. Death comes calling, decked in white.

As god, I spew this mewling dust, decree
A blight on ripening fruit, a plague to bore
Ballooning wombs, a hex on homes. I free
From crimping love: I crown fruitless the whore.

I cater to the hawk; I spur the vulture's
beak and Cain's kill, breed ghouls that wink
At death, exalt Narcissan love, and culture
dams who bleed to white the dimpled pink.

Life's just a trick, beguiling men of sleep;
I tend to death and am not known to weep."

* Molech, god of the Ammonites, demanded
the sacrifice of children.

Song of Yahweh

"Oh save the mewling lamb, save her from night
That she may taste the day and hear my knock.
Though ninety-nine now frolic in my light,
The last is first and sacred in my flock.

In Time she'll wade in wondrous life, explore
Its mysteries like a whistling wind, born free
To house the Ghost I send, to set great store
By heavenly love that fishes in Time's sea.

I feather sparrows, watch canaries molt.
I love the puking babe, perfume the stinking
sot, renew the loon and slut, exalt
Samaritans, uncurl the twisted kink

The gift of life's a gem I give to keep;
I mother life, and at Death's wake, I weep."

Mike VandenBosch
Sioux Center, Iowa



News

Ontario welcomes new senior home

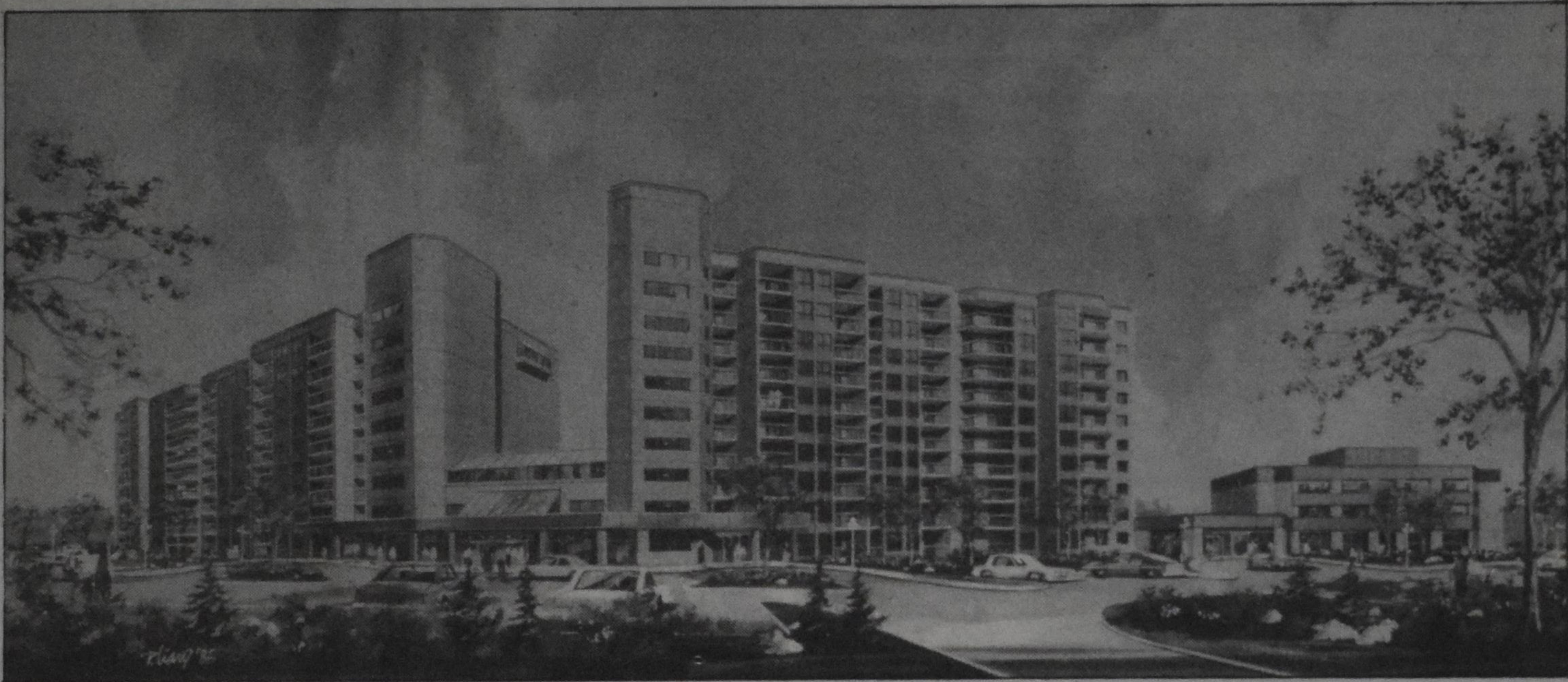
WHITBY, Ont. — Durham Christian Homes Inc., a non-profit, interdenominational organization, has received approval from the Ontario Ministry of Housing to construct the first building of a planned residence and care centre for seniors on the corner of Nichol and Glenhill Drives in Whitby. The completion of this project will help ease the shortage of rental accommodation for seniors in the Durham region.

Construction of Phase 1, a 124-unit apartment building, is scheduled to start early in this month and should be completed within a year.

The building will contain one- and two-bedroom apartments, laundry facilities on each floor, a lounge, hobby and craft areas, a room for family celebrations, and two guests rooms. Security is provided by means of an electronically controlled entry and intercom system which will also allow the residents to call the staff in case of emergency.

Durham Christian Homes Inc. welcomes all seniors who would enjoy and contribute to a friendly Christian atmosphere. Tenant selection will be based on the financial, social and physical, as well as the emotional and spiritual needs of the applicants.

Readers of C.C., 65 and over, who wish to have more information, are invited to write to P.O. Box 95, Oshawa, ON L1H 7K8.



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Allen Churchill, senior pastor of the Dominion-Chalmers United Church, Ottawa

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Wally Kroeker, Mennonite journalist and editor

"**ChristianWeek** can select what is news in the framework of the cultural mandate/great commission/Jesus return . . . interpret the news . . . highlight creative programs . . . monitor government policy . . . provide a forum . . . further understanding and trust . . . encourage Christians."

Arie Van Eek, executive secretary of the Christian Reformed Churches of Canada

"We want **ChristianWeek** to be a window on the people of God in Canada. By lively news and comment, it will tell the stories of the issues, events, people, advances and struggles that shape the faith and life of Christians in this country. The goal is to encourage, to challenge to a clearer idea of what it means to be the people of God, and to build among as many as possible a genuine sense of common task."



Harold Jantz, editor and publisher of **ChristianWeek**

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Family

Cinema summaries

Marian Van Til



Outrageous Fortune

Rated AA

Stars Bette Midler, Shelley Long, Peter Coyote, George Carlin
Directed by Arthur Hiller

If you've already read something about *Outrageous Fortune*, chances are you saw it referred to as something new — the female buddy movie. And that is a quick way to give viewers an idea of what to expect of this film.

In the last years there have been films about women as friends on various levels, as fellow workers, as wives, as adversaries in competition for men and power, and perhaps inevitably for our time, even as lovers.

Despite all that, the possibility of a relationship of easy-going comradery between two women, of the kind we've time-and-again seen portrayed between men, but touched with a peculiarly female brand of earthiness, openness, competition and caring is something we haven't seen in a film till now.

To be sure, *Outrageous Fortune* starts off predictably with its female protagonists at each others' throats. It's instant repulsion — Long plays a classically trained, old moneyed, ever socially correct aspiring theatre actress whose goal is to be the first and best female Hamlet. Midler's character is a lusty, acid-tongued, street-educated "actress" whose only work so far has been in a semi-pornographic movie.

When the two women find out they are each involved with the same man (a fact which becomes more believable when we find out he is using both of them in the interests of espionage) they set off to find him and make him explain himself. It is while on this quest, and while trying to avoid others who are after him, that the women become "buddies."

This film is refreshing in that it does present a type of relationship between women which is probably more common and more real than many people — men *and* women — would suspect. There is a strength, genuineness, and lack of pretention in their relationship as it develops; and a lot of humour.

Too bad, the film uses competition over a man as its major excuse to bring the women together. Then too, this is a rather raunchy movie at times, though the verbal explicitness fits the characters and is not included for its own sake. (It's mostly vulgarity, not profanity.) What's more disturbing is the amorality and the everyone-for-himself attitude of the male characters, "good" guys and bad guys alike.

Wanting an orange

Larry Woiwode

Oh, those oranges arriving in the midst of the North Dakota winters of the forties — the mere colour of them, carried through the door in a net bag or a crate from out of the white, winter landscape. Their appearance was enough to set my brother and me to thinking that it might be about time to develop an illness, which was the surest way of receiving a steady supply of them.

"Mom, we think we're getting a cold."

"We? You mean, you two want an orange?"

This was difficult for us to answer or dispute; the matter seemed moved beyond our mere wanting.

"If you want an orange," she would say, "why don't you ask for one?"

"We want an orange."

"We again. 'We want an orange.'"

"May we have an orange, please."

"That's the way you know I like you to ask for one. Now, why don't each of you ask for one in that same way, but separately?"

"Mom..." And so on. There was no depth of degradation that we wouldn't descend to in order to get one. If the oranges hadn't wended their way northward by Thanksgiving, they were sure to arrive before the Christmas season, stacked first in crates at the depot, filling that musty place, where pews sat back to back, with a spring-time acidity, as if the building had been rinsed with a renewing elixir which set it right for yet another year. Then the crates would appear at the local grocery store, often with the top slats pried back on a few of them, so that we were aware of a resinous smell of fresh wood, in addition to the already orangy atmosphere that foretold the season more explicitly than any calendar.

And in the broken-open crates (as if burst by the power of the oranges themselves), one

or two of the lovely spheres would lie free of the tissue they came wrapped in — always purple tissue, as if that were the only colour that could contain the populations of them in their nestled positions. The crates bore paper labels at one end — of an orange against a blue background, or of a blue goose against an orange background — signifying the colourful otherworld (unlike our wintry one) that these phenomena had arisen from. Each orange, stripped of its protective wrapping, as vivid in your vision as a pebbled sun, encouraged you to picture a whole pyramid like this in a bowl on your dining room



table, glowing in the light, as if giving off the warmth that came through the windows from the real winter sun. And all of them came stamped with a blue-purple name as foreign as the otherworld that you might imagine as their place of origin, so that on Christmas day you would find yourself digging past everything else in your Christmas stocking, as if tunnelling down to the country of China, in order to reach the rounded bulge at the tip of the toe which meant that you had received a personal reminder of another state of existence, wholly separate from your own.

The packed heft and texture, finally, of an orange in your hand — this is it! — and the eruption of smell and the watery fireworks as a knife, in the hand of someone skilled, like our mother, goes slicing

through the skin so perfect for slicing. This gaseous spray can form a mist like smoke, which can then be lit with a match to create actual fireworks, if there is a chance to hide alone with a match (matches being forbidden) and the peel from one. Sputtery ignitions can also be produced by squeezed a peel near a candle (at least one candle is generally always going at Christmastime), and the leftover peels are set on the stovetop to scent the house.

And the ingenious way in which oranges come packed into their globes! The green nib at the top, like a detonator, can be bitten off, as if disarming the orange, in order to clear a place for you to sink a tooth under the peel. This is the best way to start. If you bite at the peel too much, your front teeth will feel scraped, like dry bone, and your lips begin to burn from the bitter oil. Better to sink a tooth in this greenish or creamy depression, and then pick at that point with the nail of your thumb, removing a little piece of the peel at a time. Later, you might want to practise to see how large a piece you can remove intact. The peel can also be undone in one continuous ribbon, a feat which maybe your father is able to perform, so that after the orange is freed, looking yellowish, the peel, rewound, will stand in its original shape, although empty.

The yellowish whole of the orange can now be divided into sections, usually about a dozen, by beginning with a division down the middle; after this, each section, enclosed in its papery skin, will be able to be lifted and torn loose more easily. There is a stem up the centre of the sections like a mushroom stalk, but tougher; this can be eaten. A special variety of orange, without any pits, has an extra growth or nubbin, like one half of a tiny orange, tucked into its bottom. This nubbin is nearly as bitter as the peel but it can be eaten, too; don't worry. Some of the sections will have miniature sections imbedded in them and clinging as if for life, giving the impression that babies are being hatched, and should you happen to find some of these you've found the sweetest morsels of any.

Continued on page 24...

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To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address.</p>	 <p><i>Congratulations to Dirk and Annie Bylsma (nee Schoute) who will celebrate their 50th wedding anniversary, D.V., on April 1, 1987.</i></p>	<p>1937 April 1 1987 With praise and thanksgiving to the Lord, we hope to celebrate with our dear parents, grandparents, and great-grandparents on Wednesday, Apr. 1, 1987, D.V., their 50th wedding anniversary, DIRK and ANNIE BYLSMA (nee Schoute) We pray that God may continue to bless them and keep them in His care. With love from: Wybe & Jean — Baltimore, Ont. Monica & Lawrence — Lacombe, Alta. Amanda & Richard David Darlene Christene Betty & Bruce — Delta, Ont. Heather & Jim — Portland, Ont. Linda & Mark — Smith Falls, Ont. Jamie & Susan — Fort Saskatchewan, Alta. Rosemary Wilma & Peter — Kettleby, Ont. Arno & Benilde Derrick & fiancée Kerry Coby & John — Edmonton, Alta. Calvin — Edmonton, Alta. Richard — Delta, Ont. Elizabeth Peter Peter & Vivian — Ottawa, Ont. Micheal David Mark Amy & Jim — R.R.#2, Blackstock, Ont. MaryJane & Barry Louis & Valerie Jimmy Steven Lisa Theo & Lorraine — Sherwood Park, Alta. Richard and 11 great-grandchildren Home address: 11 Veterans Ave., Bowmanville, ON L1C 2C1 Nieuwlande Carrying Place 1932 March 7 1987 With thankfulness to God, we are happy to celebrate the 55th wedding anniversary of our parents, HENDRIK and JANTINA KUIPERS (nee Slikers) Congratulations from your children: John & Elsie Tim & Dorothy Henry & Diane Bill & Marion Alice & Gerald also 24 grandchildren and nine great-grandchildren. Open house will be on Mar. 7 from 2-4 p.m. in the Fellowship Hall, Ebenezer Chr. Ref. Church, Trenton, Ont. Home address: R.R.#2, Carrying Place, ON K0K 1L0</p>	<p>"I have fought the good fight ..." (II Timothy 4:7,8) On Feb. 11, 1987, the Lord took home our beloved husband, father and grandfather, PIETER BRONSEMA at the age of 72. Lovingly remembered by his wife Hendrika Bronsema (Vander Ploeg) Ben & Wilma Bronsema; Kim, Peter, Jamie, Billy — Metcalfe, Ont. Rangco & Maryse Bronsema; Jennifer, Angela, Tanya, Randa — Bethany, Ont. Anne & Idso Wiersma; Julie, Erica, Chris, David — Niagara-on-the-Lake, Ont. John & Carla Bronsema; Mark, Nicholas, Steven — Edmonton, Alta. Predeceased by son Bill. The funeral service was held at Hebron CRC, Whitby, on Saturday, Feb. 14, 1987, and led by Pastor M. Lise. 304 Currie Ave., Oshawa, ON L1H 3C7 May 1920 Feb. 1987 Listowel Someday He'll make it plain to us, Someday we'll understand. At His appointed time, Feb. 13, the Lord took home our brother-in-law and uncle, JOHANNES HENDRIKUS (John) MARTENS at the age of 66 years. Beloved husband of Dieuwke (Dianna) Martens (nee Bakker) Janna Reitsma — Guelph, Ont. Wybrig de Haan — Guelph, Ont. Jan & Trijntje Bakker — Wingham, Ont. Rein & Grietje Bakker — Guelph, Ont. Bakke & James Cupido — Stoney Plain, Alta. Jantje & Klaas Jorritsma — Wingham, Ont. and nephews and nieces Our prayer for our sister is: Lord, lift her up and let her stand. By faith, on heaven's table land, A higher plane than she has found; Lord, plant her feet on higher ground. On Sunday, Feb. 15, the Lord took unto Himself, GARNET JOHN PEET graduate of the Canadian Reformed Theological College after a lengthy battle with malignant melanoma at the age of 26. "Since, therefore, the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage." (Hebrews 2:14,15) He is survived by his wife Konnie (nee Van Weerden), one-year-old son Neil, parents Kees and Rennie Peet of Chatham, and brothers and sisters. 5 Rockwood Place, Apt. 14, Hamilton, ON L8N 2G3</p>	<p>1907 1987 Rev. 21:1-7 On Feb. 19, 1987, very peacefully, it pleased our heavenly Father to take home His child, MAARTJE LEENTJE STRUYK (nee Verhoeff) at the age of 79. Beloved wife of Vincent Struyk — Orangeville, Ont. Dear mother of: Marie & James Van Veen — Owen Sound, Ont. Janny & Henk Bosklopper — Caledon East, Ont. John & Carol Struyk — North Bay, Ont. Elisabeth & Dirk VanderPloeg — Kemble, Ont. Len & Riza Struyk — Orangeville, Ont. 17 grandchildren and three great-grandchildren. Predeceased by one grandson. "Safe in the arms of Jesus." On Monday, Feb. 16, 1987, the Lord took home to be with Him our beloved wife, mother, grandmother and great-grandmother, METJE VAN DER VEEN at the age of 75. Dear wife of Harm Jan Vanderveen. Dear mother of: Harry & Johanna Vanderveen — Bracebridge, Ont. Lenore & Bob Huizinga — Petrolia, Ont. Lovingly remembered by 12 grandchildren and four great-grandchildren. Funeral service was held at the East Chr. Ref. Church, Metcalfe St., Strathroy, Ont., Wednesday, Feb. 18, 1987. Thesinge, Gron. Tottenham, Ont. April 4, 1913 Feb. 20, 1987 "I have fought the good fight, I have finished the race, I have kept the faith." (II Timothy 4:7) After a 55-year marriage, Feb. 11, 1987, and a five-week illness, our beloved husband, father, grandfather and great-grandfather was called to his eternal home to see our Saviour "Face to Face." We as his family thank God for a loving, dedicated man who was a great example unto many, and has shown us our purpose in life to serve and love our Creator. FRED WEENING Beloved husband of Ann Weening (nee Vander Veen). Dear father of: Frank & Rita Sidney & Sylvia John & Sandra Walter & Gean Fred & Maaike Peter & Linda Trudy & Gary Verkaik Andrew & Carol Harry & Grace Daughter Tryntje (predeceased 1935) Dear grandfather of 44 grandchildren and 10 great-grandchildren. Funeral services were held Monday, Feb. 23, at the Springdale Chr. Ref. Church, Pastor Leonard Schalkwyk officiating. Home address: R.R.#2, Tottenham, ON L0G 1W0</p>
<p>Births KRALT: "Great are the works of the Lord, they are pondered by all who delight in them." (Ps. 111:2) We, Peter and Kathy Kralt, thank the Lord for the wonderful gift of life and are thrilled to announce the birth of our fourth child, a daughter LAURA MAREE. She was born Feb. 6, 1987, weighing 7 lbs. 12½ oz. Laura is welcomed with much love by her brothers Gregory William, Michael James and by her sister Joanna Margaret. She is the 13th grandchild for Mr. G.D. Kralt, and the seventh grandchild for Mr. and Mrs. W. Buys, all of Beamsville. 22 Robinson St., South, Grimsby, ON L3M 3C4 ROORDA: We, Ed and Anf Roorda thank the Lord for the safe arrival of our daughter JANELLE TILLY. Born Jan. 28, 1987. She's welcomed by her three sisters, Ellen, Nicole and Kayleen. Proud grandparents are Cor and Siny DeRuiter, Matsqui, B.C., and Paul and Tilly Roorda, Fenwick, Ont. Home address: Regional Rd. 24, R.R.#4, Fenwick, ON L0S 1C0</p>	<p>1957 March 15 1987 "Unless the Lord builds a house, the builders' work is useless. Unless the Lord protects a city, sentries do no good." (Psalm 127:1) With praise and thanks to God for the meaningful years He has given them together, we wish to announce the 30th wedding anniversary of our parents and grandparents, GEORGE and CORNELIA HOOGHIEM (nee Helder) We appreciate all the years of love and guidance you have given us, Mom and Dad. "May the Lord continually bless you with heaven's blessings as well as with human joys." (Psalm 128:5) With love, your children and grandchildren: Annette & Henry Hartemink; Carrie, Denise, Katie, Melanie, Richard, Kendrick — Aylmer André & Sylvia Hooghiem — Aylmer Allen & Randee Hooghiem — Aylmer Evelina & Eric Hartemink; Karen — Belmont Home address: R.R.#7, Aylmer, ON N5H 2R6 Soestdyk, Oshawa, Holland Ont. 1947 February 28 1987 With joy and thankfulness to our Lord, we are happy to announce the 40th wedding anniversary of our dear parents and grandparents, HENDRIK and TRYNTJE METSELAAR (nee Hiemstra) With the words of Ps. Hymnal 408: "Great is thy faithfulness." Clarence & Sandra Metselaar (nee Rycroft); Juliana — Whitby, Ont. Jack & Hillie Groat (nee Metselaar); Cheryl Lynn, Christine — Hampton, Ont. Mary & Terry Tylosky (nee Metselaar) Andrew Hendrik — Baldonell, B.C. Lucy & Jim Quirt (nee Metselaar); Timothy, Laura — Noelville, Ont. Nancy & Gary Crawford (nee Metselaar) — Whitby, Ont. Tom Metselaar — at home in Oshawa, Ont. Home address: 385 Gibb St., Apt. #206, Oshawa, ON L1J 1Z4</p>			
<p>Anniversaries 1952 1987 "... for apart from me you can do nothing." (John 15:5b) On Mar. 13, 1987, D.V., our parents and grandparents, PHILIP and JEAN ALTENA (nee de Jong) will celebrate their 35th wedding anniversary. Their love and concern for each other, their children, family and friends is an inspiration to us all. Congratulations from their children: Jessica & Douwe VanderMeulen; David, Jonathan Eileen & Ed Plantinga; Rebecca, Philip, Karen Anita & Harry DeBoer; Kevin, Daryl, Mark, baby Margaret & Daryl Miller; Scott Joanne Altena & Rick Sennema Bart & Sonya Altena Esther Altena & Cliff Roukema</p>				
<p>For Sale Well established retail and wholesale bakery in Terrace, B.C., with or without building. Lots of opportunities. Gross \$150,000, terms available. Call Peter Haagen, (604) 635-4025 or 635-6117. Income Tax Preparation T1 Special \$10; T1 General \$15. Rental \$25 — Small business and farming \$100 - \$200. 18 years experience. MRS. A. VANDENHAAK (416) 563-8635</p>	<p>Wanted The Fellowship CRC of Brighton, Ont., Can. is planning to build a new church in 1987. We are open to receive funds of \$5,000 or more for 5 year terms and at a rate of 8%, closed. All those interested in contributing, please contact Jack Vanderniet at (613) 475-0673 or Ralph Vanderlinde at (613) 392-1666 as soon as possible.</p>		<p>Accommodation Bed & Breakfast Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.</p>	<p>Vacations Voor een geslaagde vakantie in Holland! In de Achterhoek, het gehele jaar door, vakantie-bungalow te huur, met douche en verwarming. Voor inlichtingen belt u: B. Pennings, R.R.#3, Carrying Place, ON K0K 1L0; (613) 392-5981 of schrijf: G. Janssen, Kasseiderstr. 12 7065 BW Sinderen (Gelderland) The Netherlands. Tel. 3108354406.</p>
			<p>Classifieds continued on next page.</p>	

Classifieds

<div><div>Help Wanted</div><div><div>EARTHKEEPING requires a Co-editor</div><p>This position involves editorial responsibilities for the Ontario section of <i>Earthkeeping</i>, a magazine on faith and agriculture, published five times per year by the Christian Farmers Federation of Alberta and Ontario. Valuable assets include journalistic skills, and an understanding of Christian action groups.</p><p>Send letter of application and resume to: Editorial Committee (Ontario Section) Christian Farmers Federation of Ontario 115 Woolwich St., Guelph, ON N1H 3V1</p><p>For inquiries call: CFFO office (519) 837-1620 or evenings (519) 338-3214</p><p>Deadline for applications: April 15, 1987</p></div></div>	<div><div>Help Wanted</div><div><div>Director of Youth, Education and Evangelism</div><p><i>Cephas Christian Reformed Church</i> invites applications for the position of Director of Youth, Education and Evangelism. We are searching for an enthusiastic and creative person who is capable of building solid programs in each area of his ministry within our congregation. Peterborough is approximately 100 km. northeast of Toronto, in the heart of the Kawartha Lakes tourist district.</p><p><i>Please send your resume, application and/or inquiries to</i> the Clerk Cephas Christian Reformed Church P.O. Box 294 Peterborough, ON K9J 6Y8</p></div></div>	<div><div>Help Wanted</div><div><p>Greenhouse help wanted in Dunnville area. Person to help in the bedding-plant season. Must have clean driving record and have a "D" licence or be willing to obtain one (assistance available). Contact: Arie VanderKnyff (416) 774-4767.</p><p>Domestic required! To assist 76-year-old Dutch-speaking couple. Husband is a stroke patient with limited skills, wife is a heart patient. Would prefer female non-smoker, live-in, driver's licence an asset. Room and board plus salary. For information contact: Mrs. Geraldine Kegel, 250 "C" Line, Orangeville, ON L9W 2Y9; tel. (519) 941-6911 res. or (519) 941-5081 bus.</p></div></div>	<div><div>Help Wanted</div><div><p>Calvinist Contact has something for everyone. Why not give a friend a subscription!</p><p>An ad in Calvinist Contact gets results.</p></div></div>			
<div><div>Help Wanted</div><div><div>HOUSEPARENTS NEEDED</div><p>At the Seafarers' Centre in Montreal our current "houseparents" will have completed one year of volunteer service by June 30th. We are looking for a couple with enthusiasm and devotion to a mission enterprise.</p><p>Duties include: hosting, maintaining and running the Seafarers' Centre, transporting seafarers and serving our guests with the love of Christ.</p><p>Hours are from 2 - 11 p.m.</p><p>Apply before March 25, 1987 by telephoning (514) 844-1476</p><p>Rev. Hans Uittenbosch 201 Commune Street Montreal, PQ H2Y 2C9</p></div></div>	<div><div>Help Wanted</div><div><div>REDEEMER COLLEGE</div><p>The college has a vacancy for the position of</p><div>Community Relations Director</div><p>The successful applicant will be responsible for all media contact, news releases, publications, promotion of special events, alumni affairs and liaison with the community representatives. A degree with a concentration in some area of communications together with at least five years of experience is preferred. Applicants must be committed Christians and be active supporters of Christian Education.</p><p><i>Send resume with references to:</i> Dr. Dick L. Kraencdonk Vice-President (Administration and Finance) Redeemer College Ancaster, ON L9G 3N6</p></div></div>	<div><div>Help Wanted</div><div><div>Redeemer College</div><p>is considering opening regular faculty positions in the fields listed below. Those interested in applying should hold a doctorate or terminal degree in the field (or be nearing completion of one) and should be committed to teaching from a Reformed Christian perspective and to engaging in further research.</p><div>Biology Business Education English Physical Education Psychology</div><p>Letters of application along with curriculum vitae and three letters of reference should be sent to:</p><p>Dr. James R. Payton, Jr., Academic Dean Redeemer College Ancaster, ON L9G 3N6</p><p>Subject to budgetary approval, positions are to begin August 1, 1988. Applications will be received until the positions are filled.</p></div></div>	<div><div>Help Wanted</div><div><div>Personals</div><p>Christian male in his late twenties would like to meet a female companion between 25-30 years old. Must be willing to live in the country and enjoy outdoor sports. Serious replies only. Please reply to: File #2454, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p><p>Christian woman, 35 years old, from Dutch background, with 3 children, ranging in age from 7 to 15, would like to meet a Chr. gentleman, 35 to 45 years old. Please send replies to: File #2407, Calvinist Contact, St. Catharines, ON L2R 4L3.</p></div></div>	<div><div>Help Wanted</div><div><div>Miscellaneous</div><p>Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.</p></div></div>	<div><div>Help Wanted</div><div><div>Real Estate</div><p>FARM FOR SALE 100-acre dairy farm, 60 head, 36 milking cows. Registered Holsteins. Milk quota 265 litre a day market-sharing quota 89074 litre. 2 silos 16x60, silo unloaders, barn cleaner, full line machinery. Listing price \$650,000. Open for offers. Down \$200,000. Vendor will hold mortgage, 15 year interest 9%. New brick 5-bedroom bungalow, new barn, in Niagara Peninsula. 2 miles from Chr. Ref. Church.</p><p>For more details contact: John Dugan Welland 416-732-1536 rep. Star Real Estate Ltd. Realtor</p></div></div>	<div><div>Help Wanted</div><div><div>SELL YOUR SKILLS</div><div><div>STUDENTS:</div><p>You may have more skills than you think. Why not advertise them FREE in our Summer Job Market listings?</p><p>We will publish the listings March 13 to May 29. Last year many students were hired through this service. As soon as you are hired please let us know so we can cancel your ad and give others a chance too.</p><p>Sample ad: TIMBUCKTOO: 17-year-old Grade 12 student wishes summer job anywhere. Have experience in both farrow to finish and dairy farm work, and can operate tractors and machinery. For more information 222-333-4444 and ask for Sally.</p><p>Send your ad to: Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p></div></div></div>

Classifieds

<div><div>Teachers</div><div><div>EDMONTON CHRISTIAN SCHOOLS</div><p>Our system is now inviting inquiries and applications for teaching positions for the 1987-1988 school year.</p><p>Possible teaching positions open in:</p><div>Elementary Intermediate Junior High Senior High</div><p>The four schools in our system have a diversified teaching staff, teaching students from Grade K-12, with the added services of a curriculum co-ordinator and resource teachers. This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.</p><p>Educators interested in joining a school community which seriously reflects upon its educational perspectives are invited to contact:</p><div>H.P. Visscher 14345 McQueen Road Edmonton, Alberta T5N 3L5 Telephone: (403) 455-8515</div></div></div>	<div><div>Teachers</div><div><div>AGASSIZ, B.C.:</div><p>Due to expansion, Agassiz Chr. School will require additional staffing for the 1987-88 school year. Interested applicants please send resume and/or inquiries to Mr. R. Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, B.C. V0M 1A0; tel: 604-796-9310 (school) or 796-3209 (home).</p></div></div>	<div><div>Teachers</div><div><div>ATHENS:</div><p>Athens Chr. School invites applications for a full-time grade 1/2/3 and 4 teaching position starting Sept. 1987. Please send letter of application and resume to: Mrs. H. Weima, Principal, Box 264, Athens, ON K0E 1P0 or phone (613) 924-9500.</p></div></div>	<div><div>Teachers</div><div><div>ATHENS:</div><p>Athens Christian School has a possible opening for a teaching principal for the 1987/88 school year. Please send your letter of application and resume to: Mrs. Oti VanderKloet, R.R.#4, Athens, ON K0E 1B0; tel. (613) 924-2885.</p></div></div>	<div><div>Teachers</div><div><div>AYLMER:</div><p>Immanuel Christian School invites applications for possible teaching positions for the 1987/88 school year in junior grades and in special education. Preference will be given to applicants possessing the ability to teach French and/or music. Please send letter of application and resume to Mr. A. Vander Ploeg, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476.</p></div></div>
<div><div>Accommodation</div><div><div>Mount Hamilton Senior Citizen Home Committee</div><p>To our senior citizens. We are offering to those seniors 55 years and older, who wish to spend their golden years in a pleasant and cozy place, a home with others of one faith and commitment. A place where rents never go up and where your lease is 100% refundable. There are 30 units on a pre-paid lease system.</p><p>For more information on these excellent facilities, contact:</p><div>Mrs. F. Smink 198 Terrace Drive, Hamilton, ON L9A 2Z1 Phone: (416) 385-1949</div></div></div>	<div><div>Accommodation</div><div><div>BELLEVILLE:</div><p>Belleville District Christian School will be in need of a resource-remedial teacher in the next school year to fill a 40% teaching position. Please submit letters of application to the principal, Martin VanDyk, c/o Belleville District Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Phone (613) 962-7849.</p></div></div>	<div><div>Accommodation</div><div><div>BOWMANVILLE:</div><p>Durham Christian High School expects to have 2½ teaching positions available for the 1987/88 school year. We invite applications in the area of math, French, instrumental music and special education to apply. Please send letter of reference, application and resume to: Ren Siebenga, R.R.#1, Bowmanville, ON L1C 3K2.</p></div></div>	<div><div>Accommodation</div><div><div>BOWMANVILLE:</div><p>Knox Christian School has two possible teaching vacancies for Sept. '87. The first is as Grade two classroom teacher or a combination kindergarten/junior kindergarten position. The second is an approx. half-time position in Grades 5-8 — preferred subject areas: music (band and choir), science, and geography. If interested, please contact the principal, Mr. W. Helmus, R.R.#1, Bowmanville, ON L1C 3K2. Phone: (416) 623-5871.</p></div></div>	<div><div>Accommodation</div><div><div>BRAMPTON:</div><p>John Knox Chr. School invites applications for an opening in the intermediate grades for the 1987/1988 school year. Openings for primary and junior grade positions may also occur. Please send your letters of inquiry or resume to: Mr. I. Witteveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7; phone: (416) 451-3236.</p></div></div>
<div><div>Real Estate</div><div><div>REDUCED BY \$70,000</div><p>"We are too diversified. We must sell our farm!"</p><p>Approximately 25 acres of tile-drained land in apples, pears, peaches and plums, 3½ acres in strawberries; newly-renovated five-bedroom homestead with in-ground swimming pool. A second house on the property is a newly-renovated two-bedroom home. There are two new coolers of 5000 bushel capacity, one 2000 bushel capacity cooler and a new equipment shed. This is a river-bordering property with excellent returns. Close to markets, CR Church, Christian Elementary School, Christian High School and Redeemer College.</p><p>Interested parties should apply to:</p><div>Redeemer Farms Box 275, Smithville, ON L0R 2A0 or phone (416) 957-7015 or (416) 957-7815 and ask for Wm. VandenBrink</div></div></div>	<div><div>Real Estate</div><div><div>Toronto District Christian High School</div><p>will have openings in the following subjects:</p><ul style="list-style-type: none">• French• English• Physical and health education• Theater arts<p>Please send applications and resumes to:</p><div>Mr. W. Barneveld, Principal 7900 Kipling Ave. Woodbridge, ON L4L 1Z5 Tel: (416) 851-1772</div></div></div>	<div><div>Real Estate</div><div><div>Pacific Christian School</div><p>Victoria, British Columbia invites applications for</p><div>Headmaster K-12 Elementary Principal K-7 Secondary Principal (tentative) 8-12 English 8-10 Learning Assistance 8-10</div><p>Other combinations of secondary specialties also considered, including:</p><div>Math, Science, Social Studies and Physical Education</div><p>Pacific is an interdenominational school of 600 students and 36 staff members. Suitably qualified applicants are invited to send correspondence to:</p><div>Wm. A. Van Dyke, Principal 671 Agnes Street, Victoria, BC V8Z 2E7 Phone: 604-479-4532</div></div></div>	<div><div>Real Estate</div><div><div>BRANTFORD:</div><p>Brantford Christian School invites applications for a full-time Grade 7 & 8 teaching position for the 1987-1988 school year. Please send letter of application and resume to: Mr. Chris Vander Veen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4 or call (519) 752-0433 (school), (519) 752-4100 (home).</p></div></div>	<div><div>Real Estate</div><div><div>BRESLAU:</div><p>Woodland Christian High School invites applications for 3 positions commencing Sept. 1987. English and Geography (Major teaching areas), choir, girl's P.E./health (minor teaching areas). Qualified applicants reply to: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0</p></div></div>
<div><div>HIRE A STUDENT</div><div><div>IS YOUR HOUSE CRYING FOR REPAIRS?</div><p>This summer why not hire a student to help you ease your work load and get some extra things done? Beginning March 13, students will advertise their skills in our Summer Job Market section of the classifieds. Please consider hiring one of them.</p><p>Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.</p></div></div>				

More teachers' ads next page.

Classifieds

Teachers	Teachers	Teachers	Teachers	Teachers
<p>CALGARY: Calgary Chr. School, in Calgary, Alta., is seeking a principal for the 1987-88 school year. This established modern facility has a total enrolment of 385 students (E.C.S. through Grade 12), and a staff of 21. Candidates should have a minimum of three years prior experience as principal. The successful candidate must be able to demonstrate a vision for Christian education through superior leadership, communication, administrative and organizational skills. Depending on the candidate and circumstances, longer contract terms may be possible. Interested candidates should send their resume to Hessel Kielstra, at 3815 16th St. S.E., Calgary, AB T2G 4W5 and/or phone (403) 264-5740.</p> <p>DUNCAN, B.C.: Duncan Chr. School invites applications for intermediate and primary teaching positions for the school year 1987/88. Opening for a junior secondary English position may also occur. Please send letter of application and resume to Mr. W. Van Deventer, Duncan Chr. School, P.O. Box 549, Duncan, B.C. V9L 3X9. For enquiries phone: (604) 746-5341.</p> <p>FRUITLAND: John Knox Memorial Chr. School has 2 possible openings — one at Kindergarten level and one at junior-intermediate level. For more information and application forms contact: Julius de Jager, Principal, Fruitland John Knox Memorial Chr. School, Box 27, Fruitland, On L0R 1L0; tel: (416) 643-2460.</p> <p>GEORGETOWN: Georgetown District Chr. School invites applications for possible teaching positions at the primary level, junior level and intermediate level for the 1987/1988 school year. Preference will be given to applicants qualified to teach music and phys. ed. at the junior and intermediate level. Please send letters of application and resume to Mr. George Petrusma, Principal, Georgetown District Chr. School, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (school) or (416) 877-6444 (res.)</p> <p>HOUSTON, B.C.: The Houston Chr. School invites applications for the following possible teaching positions for the 1987/88 school year: one primary and one intermediate with a math major. Contact the principal: H. Fritschy, Box 237, Houston, B.C. V0J 1Z0 or call: (604) 845-7736 (school).</p> <p>JARVIS: Jarvis District Chr. School invites applications for a possible teaching position at the junior level (single grade). Please send letters of application, resume and credentials to: Garry Glasbergen, Principal, Jarvis District Chr. School, Jarvis, ON N0A 1J0</p> <p>LANGLEY, B.C.: The Langley Christian School invites applications for the 1987/88 school year. Possible openings exist at the K, Grade 1 and lower and upper intermediate levels. Please send letter of application and complete resume to: Mr. Leo Smit, Principal, Langley Chr. School, 21789 50th Ave., Langley, B.C. V3A 3T2. Phone: (604) 533-2222.</p> <p>LONDON: London District Christian Secondary School has an opening for a French teaching position and a possible Bible teaching position for the 1987-88 school year. Please send your letter of application and resume to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braeside Ave., London, ON N5W 1V3. Phone: (519) 455-4360.</p>	<p>LUCKNOW: The Lucknow and District Chr. School invites applications for a full-time Grade one and two teaching position. Applications will also be received for teacher/administrator and part-time special education positions. Please send all letters of application to: Mr. Wm. Kamphuis, Principal, Lucknow and District Chr. School, Box 550, Lucknow, ON N0G 2H0. Phone: (519) 528-2116.</p> <p>MEDICINE HAT: Growing interdenominational Christian school solicits applications for a social/science or social/language position on the junior high level for the 1987/88 school year. (Applicants qualified to teach French/music will have preference.) Please send inquiries and resume to: William Slofstra, 68 Rice Dr., S.E., Medicine Hat, AB T1A 7E4. Tel: (403) 526-3246 (school); (403) 526-7192 (home).</p> <p>NEWMARKET: The Holland Marsh District Chr. School invites applications for a 1/2-time teaching position for the 1987/1988 school year. Duties will include teaching core subjects in Grades 4 & 7. There will also be a possible opening in the primary grades. Please send applications and resume to the principal: Mr. H. Vandervecht, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9; (416) 775-3701.</p> <p>OTTAWA: Ottawa Chr. School invites applications for 2 openings at the intermediate level starting Sept. 1987. Some knowledge of French, music and computer would be an asset. New graduates are also welcome to apply. Send resume to: Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6; tel: (613) 722-5838.</p> <p>ST. CATHARINES: Beacon Christian High School has two possible openings in math, science (biology and chemistry) and choral music for the 1987-88 school year. Inquiries from experienced teachers are welcome. Please send your letter of application and resume to Mr. H. Kater, Principal, c/o Beacon Chr. High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7; phone: 416-937-7411.</p>	<p>ST. CATHARINES: Calvin Memorial Chr. School is inviting applications for a possible full-time or part-time music teaching position in the elementary grades. Please send your letter of application and resume to Miss T. Westertep, Principal, Calvin Memorial Chr. School, 300 Scott St., St. Catharines, ON L2N 1J3. (416) 937-6302.</p> <p>ST. THOMAS: Ebenezer Christian School invites applications for possible teaching positions in the primary grades:</p> <p style="text-align: center;">Grade 1</p> <p>Kindergarten and music combinations Send letters of inquiry or resumes to Mr. T. De Koter, Principal, 77 Fairview Ave., St. Thomas, ON N5R 4X7.</p> <p>SMITHVILLE: The Smithville District Chr. High School invites applications for a possible teaching position made up of a combination of social science courses and guidance. Please send letters of application, resumes and references to: Mr. M.B. Strooboscher, Principal, Smithville District Chr. High School, P.O. Box 310, Smithville, ON L0R2A0</p> <p>SURREY, B.C.: The Surrey Chr. School invites applications for possible teacher positions in kindergarten and Grade 4 for the 1987/88 school year. Please send applications and resumes to the principal, A. Jansen, Surrey Chr. School, 9115 160th St., Surrey, B.C. V3R4N4.</p> <p>TABER: The Taber Chr. School is in need of three teachers for the elementary level. Taber Chr. School is operated by the Society for Christian Education in Southern Alberta and is located in the heart of the irrigation country and is known as the land of the lo-o-ong sun. A strength in French for one of the positions is needed. For inquiries contact: Robert Reitsma, Principal, P.O. Box 2256, Taber, AB T0K 2G0 or call (403) 223-4550 (school) or 223-2258 (home).</p>	<p>TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in K-7 for the 1987-88 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school is located in the beautiful Skeena Valley and offers many dynamic opportunities. For further information please contact Frank Voogd, Principal, Centennial Christian School, 3602 Sparks St., Terrace, B.C. V8G 2V6. Phone: (604) 635-6173.</p> <p>VANCOUVER: Vancouver Chr. Elementary School has a possible intermediate grade opening. Send inquiries to: Mr. Ron Donkersloot, Principal, Vancouver Chr. School, 5621 Killarney St., Vancouver, B.C. V5R3W4; (604) 435-3113.</p> <p>WALLACEBURG: Would you like to join a dynamic, developing, demanding school situation? Wallaceburg Chr. School announces possible openings for a Grade 1/2 and 5/6. Since this teaching position will involve teaching French in, possibly, Grade 4 to 8, demonstrated competence in this area will be a considerable asset to the applicant. Send resume and request for applications to: Mr. T.J. Tristram, Principal, Wallaceburg Chr. School, 693 Albert St., Wallaceburg, ON N8A 1Y8.</p> <p>WASAGA BEACH: Silver Crest Chr. School invites applications for a full-time teaching position in Grades 5/6 commencing Sept. 1987. Possible openings may also be available in Grades 3/4 and principal/7/8. Please send resumes to Miss Val Morrison, Principal, Silver Crest Christian School, 380 Zoo Park Rd., R.R.#2, Wasaga Beach, ON L0L 2P0</p>	<p>WELLANDPORT: Wellandport Chr. School invites applications for a possible opening in the primary division. Direct inquiries to: W.M. Thies, Principal, Wellandport Chr. School, R.R.#1, Wellandport, ON L0R2J0.</p> <p>WOODSTOCK: The John Knox Chr. School will have a Grade 1 opening for the 1987/88 school year. Applications and complete resumes may be sent to John Knox Chr. School, R. Vander Ploeg, Principal, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8.</p> <p>WYOMING: The John Knox Chr. School requires a teacher for Grade 1 beginning Sept. 1987. Interested individuals should send resume, etc., to: William Hordyk, Principal, Box 81, Wyoming, ON N0N 1R0 or phone (519) 845-3112.</p>

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The 325 periodical members of the Evangelical Press Association are vitally interested in the future of religious journalism.

The Association offers \$500 to \$1,200 scholarships each year to Christian college juniors and seniors, and graduate students, committed to a career in print journalism.

Further details and application forms are available. Forms must be completed and returned by April 1.

Write now to:

epa

Executive Director
Evangelical Press Association
P.O. Box 4550
Overland Park, Kansas 66204

MEET THE PRESIDENT OF THE CABBAGE PATCH!



Dona Consuelo, President of the Women's Club, is showing off the small cooperative cabbage farm that she and other village women have planted to support the town health clinic in Zapilotepe, Honduras.

The women's club, the cabbage patch, the clinic and its paramedical worker—came about because CODEL, the joint Catholic-Protestant development agency, gave a grant and lent a development technician to the village.

Zapilotepe now has health care for the first time. Working in 44 developing countries in Africa, Asia and Latin America, CODEL helps people to help themselves.

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Immanuel Christian School Lethbridge, Alberta

invites letters of inquiry and application for possible openings in the following areas, for the 1987-88 school term.

- elementary — Grade 2
- music (choral & instrumental) Jr. and Sr. high
- French — Jr. and Sr. high
- English/phys. ed. — Jr. and Sr. high

Forward all correspondence to:

Mr. H. Konynenbelt, Principal
802 - 6th Ave. N., Lethbridge, AB T1H 0S1
or tel. (403) 327-4223 (school)
(403) 328-7195 (home)

Ottawa Christian School Ottawa, Ont.

invites applications for
teaching principal

for the 1987/88 school year.

This school provides Christian education from K through Grade 8 for 166 interdenominational students and has a staff of 8 interdenominational teachers. The principal currently teaches 55% of his time.

We seek a person with a strong Christian commitment and one who has experience in working with others in a leadership role.

A successful applicant will have experience in effective communication, interpersonal relationships and organizational skills in a leadership capacity.

Please submit application and references to:

Mrs. Bonnie Luimes, Sec. of the Board
2670 Iris St., Ottawa, ON K2C 1E5
home tel: (613) 820-4976, school tel: (613) 722-5836

Events

Calendar of Events

Mar. 6-Apr. 10	Nine rallies to commemorate the 12th anniversary of the Canadian Christian Education Foundation featuring Dr. Joel Nederhood at: Mar. 6: Taber, Alta.; Mar. 9: Calgary, Alta.; Mar. 10: Red Deer, Alta.; Mar. 11: Neerlandia, Alta.; Mar. 12: Langley, B.C.; Mar. 13: Abbotsford, B.C.; Apr. 10: Clinton, Ont. Rev. John D. Hellinga will speak at Mar. 25: Thunder Bay, Ont.; Mar. 27: Cambridge, Ont.
Mar. 7	Organ concert by Andre Knevel at 8:15 p.m. in the Central Presb. Church, Charlton and Caroline St., Hamilton, Ont. An exciting program of popular classics.
Mar. 12-13	King's View '87 at The King's College, Edmonton, Alta. Tours, lectures, admissions counselling, music and entertainment. Speaker: Don Posterski. For info. phone Derek Drager at (403) 428-0727.
Mar. 28	25th anniversary concert by "Soli Deo Gloria" choir at 8 p.m. in Grace CRC, Scarborough, Ont.
Mar. 13-21	Organist Andre Knevel's Third Annual Western Tour. Mar. 13: Can. Ref. Church, Abbotsford, B.C. at 8 p.m. Mar. 14: First CRC, New Westminster, B.C. at 8 p.m. Mar. 17: St. Paul's Church, St. Paul, Alta. at 8 p.m. Mar. 18: Knox United Church, Taber, Alta. at 8 p.m. Mar. 19: St. Matthew's Church, Rocky Mtn. House, Alta. at 8 p.m. Mar. 21: Emmanuel CRC, Calgary, Alta. at 8 p.m.
Mar. 29	Spring Concert in the CRC, Aylmer, Ont. at 8 p.m. Choirs from Ingersoll, London and Aylmer participating.
Apr. 4	Springfest '87 at Redeemer College, Ancaster, Ont. From 9 a.m. to 4:30 p.m. All Grade 12 and 13 students are invited! For info. and registration call (416) 648-2131.
Apr. 4	Prism '87 Conference at Calvary Church, 89 Scott St., St. Catharines, Ont. Seminars and fellowship during the day. Evening concert with Larry Norman. For info. call (416) 934-0104.
Apr. 4-5	25th Anniversary of the London Parental Chr. School. For info. contact Gedrina Schinkel at (519) 434-8219.
Apr. 10	Inspirational meeting at 8 p.m. in East CRC, Strathroy, Ont. Rev. Nelson Kloosterman will speak on: "The danger of being concerned." Sponsors: the board of concerned members of the CRC in Classis Chatham. Everyone welcome.
Apr. 4-May 9	Spring concerts by Leendert Kooij's Ontario Christian Music Assembly with Andre Knevel at the organ: Apr. 4: Rehoboth CRC, Bowmanville, Ont. at 8 p.m. Apr. 11: Willowdale United Church, Willowdale, Ont. at 8 p.m. Apr. 25: Exeter United Church, Exeter, Ont. at 7:30 p.m. May 9: Central Presb. Church, Hamilton, Ont. at 8 p.m. Personal enrichment weekend sponsored by Salem Chr. Counselling Clinic for persons 25-45 years of age, married or single, to be held at Friendly Acres in Caledon, Ont. ; \$95 everything included. For info. call 416-223-7177.
Apr. 10-12	Spring Concert in the CRC, Ingersoll, Ont. at 8 p.m. Choirs from Ingersoll, London and Aylmer participating.
Apr. 21	Redeemer College presents John F. Schuurman in a comedy on Spurgeon's oratory, <i>The Eccentric Preachers</i> , at 8 p.m. in the R.C. Auditorium, Ancaster, Ont. Free admission.
Apr. 24	Organist John W. Vandertuin in recital at All Saint's Anglican Church, Windsor, Ont. at 8 p.m.
Apr. 24-26	Ontario Christian Singles Fellowship Weekend at Waterloo, Ont. Theme: "A Time to Grow." Speaker: Dr. Peter Van Katwyk, director of Interfaith Pastoral Counselling in Cambridge, Ont. Additional details to follow.
Apr. 25-26	Fifteenth Anniversary Reunion of Fellowship CRC at the TDCH (Commons Room), Woodbridge, Ont. Sat.: celebration at 7:30 p.m. and Sun.: worship at 10 a.m. All former members heartily welcome.
Apr. 26	Spring Concert in the Bethel CRC, London, Ont. Choirs from Ingersoll, London and Aylmer participating.
May 2	Spring concert for two organs by virtuoso organists Andre Knevel and Wim Van Suydam; at 7:30 p.m. in St. Paul's Anglican Cathedral, 227 Bloor St. E., Toronto, Ont.
May 2	Graduation ceremonies for Class 1987 at Redeemer College, Ancaster, Ont. Starts at 2 p.m. Keynote speaker: Dr. Barbara Pell on "Faith, Discipleship and Truth." For info. call (416) 648-2313.
May 5	Organist John W. Vandertuin in recital at the Cathedral of St. James, Toronto, Ont. at 1 p.m.
May 8	25th Anniversary of the Grace CRC, Welland, Ont. (formerly Welland Junction CRC), at 7:30 p.m. at the church. All former pastors, members and friends are cordially invited.
May 15-16	Seventh Annual Clinton Klompen Feest at Clinton, Ont. For info. contact Jenny Valkenburg at (519) 482-9454.
May 15-18	Thirteenth All-Ontario Convention. Trillium is hosting it at Sir Wilfrid Laurier University in Waterloo, Ont. "I Have Hope" is the theme for the weekend.
June 2-4	Servant or tyrant? A Conference on the Task and Limits of the State. Featuring speakers Dirk de Vos, Edward Ericson, Lord Ralph Harris, Thomas Langan, Paul Marshall, Michael Novak and Harry Underwood. Sponsored by the CLAC and the Work Research Foundation. At Redeemer College, Ancaster, Ont. Advance registration required. For info.: CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3; (416) 744-2340.
June 3	Dr. Edward Ericson, Professor of English at Calvin College and author of <i>Solzhenitsyn: The Moral Vision</i> and of an abridgement of Solzhenitsyn's <i>The Gulag Archipelago</i> , will address a public meeting on the topic "Christian Hope Despite the Shadows of Tomorrow." Sponsored by the CLAC and the Work Research Foundation, at Redeemer College, Ancaster, Ont. at 8 p.m. Tickets at the door. For info. call CLAC (416) 744-2340.
Aug. 15	"Drijberse Dag" to be held at Pine Hurst Conservation Area, Hwy. 24A (between Cambridge and Paris). For info. contact Marinus and Marie Booy at (519) 269-3718 or Bert and Jenny Smit at (416) 957-7617.

Advertising deadlines

Dated	Mailed	Display Advertising	Classified Ads
Fri. Mar. 13	Tues. Mar. 10	Wed. Mar. 4-8:30a.m.	Thurs. Mar. 5-8:30a.m.
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Fri. Mar. 27	Tues. Mar. 24	Wed. Mar. 18-8:30a.m.	Thurs. Mar. 19-8:30a.m.

Dutch church hosts refugees, seeks to block deportation

GRONINGEN, The Neth. (MWC) — The Groningen Mennonite Church is acting unanimously as host for seven Asian refugees that the Dutch government wants to deport, according to December stories in *Algemeen Doopsgezind*.

Weekblad, the official weekly newspaper of the Dutch Mennonite churches.

The seven guests, who are staying at the church-run Menno Home, include a Tamil Catholic couple from Sri Lanka and a family of five

from Turkey. Some Tamils are in armed rebellion against the majority Sinhalese government of Sri Lanka, an island off the coast of India. The Turkish family are Armenian Christians, a small minority in that Muslim country.

Sarma, the Tamil husband, has already been in prison several times in his homeland and was severely tortured. The legal Tamil organization in Sri Lanka has stated that his life would be in danger if he returned. The Turkish family's identity has been kept secret for fear of reprisals against relatives back home. The Dutch government takes the position, however, that the seven are not refugees but came for economic opportunity.

The Groningen Mennonites became involved in helping the Asians at the request of the local council of churches and have "decided to accept full responsibility for what happens," said pastor Rense Yetsenga.

The Mennonites are working with the council of churches in communicating their concerns to the government. John van Tilborg, a council representative, notes that according to a 1951 law, the government is required to ensure protection for anyone who is deported from the country.

Van Tilborg is seeking to keep the refugees in The Netherlands, but failing that, he is urging the government to send them to another safe country.

According to Yetsenga, supporting the refugees has meant some inconvenience. Monitors are assigned to the church and Menno Home doors to make sure that persons enter legitimately. Police have entered a church building to seize refugees, van Tilborg notes.

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G. Leon-Martin, France, 1936

4

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2

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1. France is usually associated with passionate themes. The White Pair in the three-mover and the Black Pair in the two-mover do try to co-operate. There is some more duelling in these problems for you to discover.

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Stan de Jong,
Manager

Dutch



Als je 't mij vraagt ...

Syrt Wolters

Zoals ik schreef, hadden we een ouderpaar van in de zestig bij ons verborgen tijdens de laatste wereldoorlog. Ze hadden ook twee volwassen zoons van achter in de twintig. Die hadden we bij een weduwe, tegenover ons, ondergebracht.

Dat ging enige tijd goed, totdat de buurvrouw naast ons eens een buurpraatje kwam maken en zo terloops opmerkte, dat vrouw Buitenga vast kostgangers had, want ze had al een paar keer gezien, dat er 's avonds gerookt werd op de bovenkamer, die uitzicht op de straat had. "Maar," zei ze: "Ik heb er nooit iemand in of uit zien gaan. Het zullen toch geen Joden zijn?" M'n vrouw voelde zich de schrik om het hart slaan, maar ze moest natuurlijk gewoon doen alsof het voor haar ook een nieuwtje was. En als die buurvrouw dan ook nog vraagt: "Zou jij dat ooit doen — Joden in huis nemen?" Ja, wat moet je dan in zo'n geval? Eenvoudig leven op een schietgebed: "Here, maak het alles wel!" Intussen vraag je je af: Wat zijn we begonnen! En je maakt je kwaad op die onvoorzichtige Joodse jongens. Kunnen ze dan hun hersens niet gebruiken en zelf nagaan, dat het uiterst gevaarlijk is om je in de avond zichtbaar te maken in het licht van een lucifer, waarmee je je sigaret aansteekt? Maar ja, je

kunt wel gaan foeteren, maar daarmee is het probleem niet opgelost.

Zodra de buurvrouw weg was, stuurde m'n vrouw één van de kinderen met een kerkbode naar de overkant. Binnenin zat een briefje met de mededeling van wat de buurvrouw gezien had en welke conclusies ze daaruit getrokken had! De jongens moesten direct gewaarschuwd worden, dat ze zulke dingen nooit meer moesten doen; tevens, dat de buurvrouw 's avonds maar even moest komen overwippen om "krijgsraad" te houden.

Dat gebeurde. De buurvrouw kwam al spoedig na het avondeten, niet weinig overstuurd. De jongens moesten bij haar weg, zo gauw mogelijk, als het kon, dezelfde avond nog! Maar hoe kun je op stelen sprong een andere schuilplaats opsporen? We hadden praktisch alle mogelijkheden al volgeboekt.

We hadden toch ook wel medelijden met die oudere weduwe. Was het eigenlijk wel billijk om haar nog mee te laten doen op haar leeftijd?

Ze was zo over haar toeren heen, dat we besloten om de jongens nog in diezelfde nacht te laten verhuizen. Waarheen? Naar ons eigen huis! Hadden wij er dan plaats voor? Nee, elk hoekje en gaatje in ons huis was ten volle benut, behalve de

vliering. Er zat niks anders op dan om de jongens maar tijdelijk naar de vliering te doen verhuizen.

En dat gebeurde. Afsproken werd, dat de zoons om vier uur in de morgen stiekem de straat zouden oversteken. Ongelukkigerwijs was het net die nacht volle maan; als er iemand toevallig uit een slaapkamerraam keek, zouden ze zich zomaar verraden. We hadden afgesproken dat we de voordeur op een kier zouden hebben, zodat ze zo binnen konden sluipen. Om precies vier uur kwamen ze over, met hun koffers. Inderhaast hadden we een paar veldbedden op de vliering gemaakt. Om op die vliering te komen, moest je eerst een luik openmaken en dan een soort ladder naar beneden trekken, waarop je naar boven kon klimmen. Gelukkig liep alles goed af. 'k Weet niet meer of de jongens de rest van de nacht nog geslapen hebben; wij niet erg, want we tobden ons hoofd af hoe het nu verder moest. Maar het nam weken van naarstig zoeken om tot de conclusie te komen, dat het hopeloos was. Om ze op de één of andere manier naar een andere stad te laten verhuizen was ook al zo wat, en natuurlijk uiterst gevaarlijk. Inmiddels hadden de jongens zich er min of meer bij neergelegd, dat

Meer spanningen om de joden

onderduiken geen logeren in een pension betekent. Het waren de jongens die eindelijk vroegen of ze niet op de vliering konden blijven. Ze hadden intussen al ontdekt, dat een slaapkamer op de vliering zijn eigenaardigheden meebrengt. Er was natuurlijk geen W.C. En iedereen die de oorlog meegemaakt heeft kan zich waarschijnlijk nog wel herinneren dat we, vanwege het tekort aan vet wat we kregen, veel vaker moesten plassen. Kunt u zich voorstellen wat een onderneming dit was voor die jongens om midden in de nacht, zo geruisloos mogelijk, aan de roep van de natuur gehoor te geven? De jongens vonden een oplossing: ze vroegen om een paar van die wijde-hals melkflessen. De rest kunt u wel raden.

Voor de beide jongens was het natuurlijk wel mooi, dat ze overdag altijd bij hun ouders op de kamer op visite konden komen. Waar ze de meeste moeite mee hadden was de noodzaak om alleen maar

fluisterend te praten. Maar ze leerden het. Zo af en toe kwam ik bij hen boven om, bij vernieuwing, hen op het hart te binden zo voorzichtig mogelijk te zijn. Door de ervaring die ze hadden, hadden ze wel de schrik beet.

Achteraf bekeken vraag je je toch wel eens af, hoe je het alles gedurfd hebt. Als ons zoiets vóór de oorlog verteld zou zijn, zouden we er niet over gedacht hebben. Tenslotte hadden we zelf drie kleine kinderen. Was het verantwoord om ons leven en dat van die kinderen in gevaar te brengen door eigenlijk teveel hooi op onze vork te nemen?

Gelukkig dat we niet alles vooruit geweten hebben. Terugziend hebben we de intense voldoening, dat we instrument hebben mogen zijn om tientallen indirect te helpen en vijf personen direct. Vijf? Ja — vijf. Er kwam er nog één bij. Daarover een volgende keer.

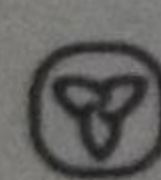
Syrt Wolters is kapper in Victoria, B.C.

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De klok terug zetten?

A.J. Wijnsma

"Dit is voor mij de mooiste nacht van het jaar," verzuchtte een kennisje van ons 's daags nadat wij eendrachtig op hoog bevel onze klokken een uur terug hadden gezet en daarmee afscheid hadden genomen van de zomertijd.

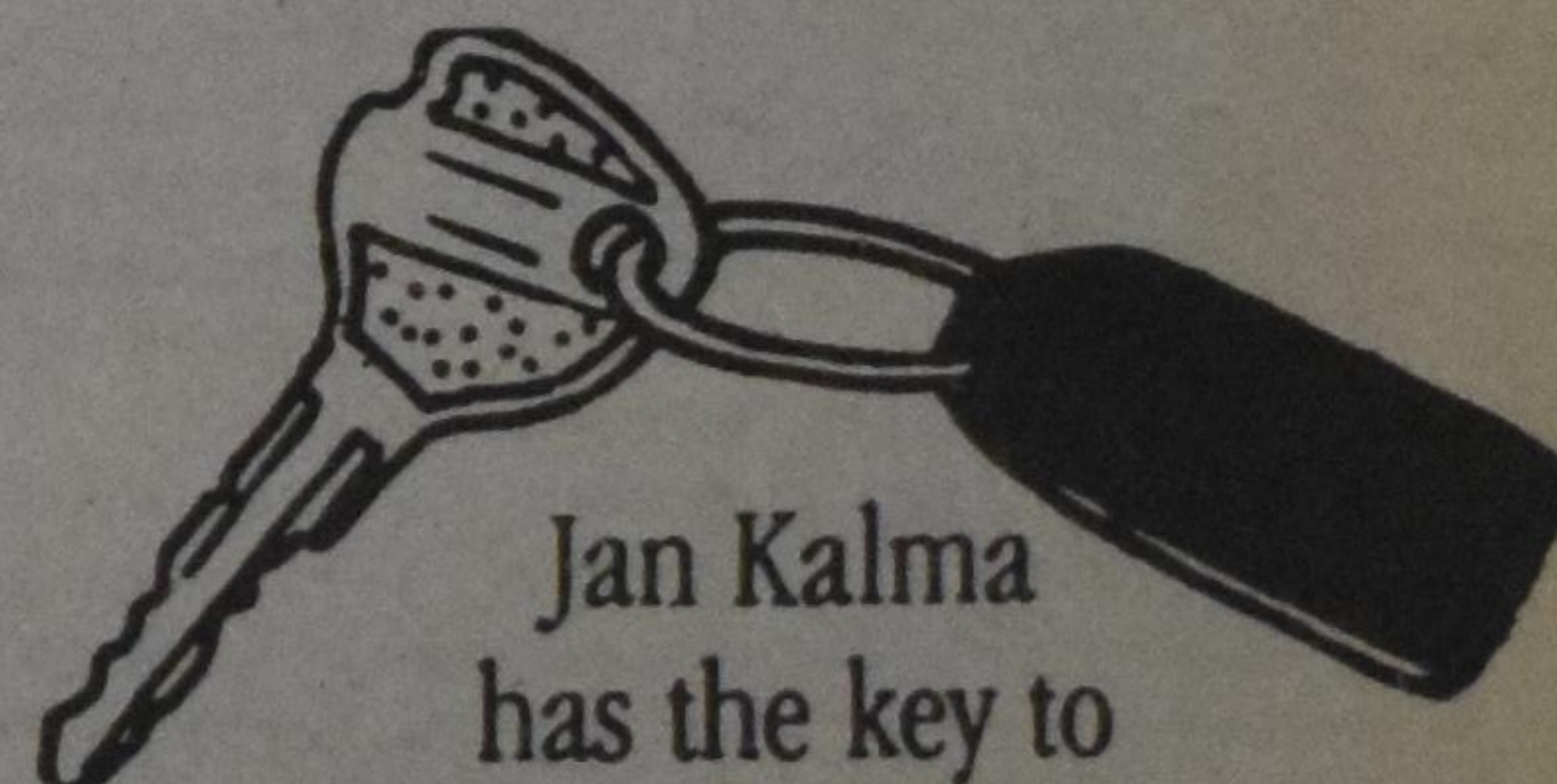
Zo'n nacht die een uur meevalt is ook inderdaad mooi meegenomen voor mensen die slaap tekort komen. Er zijn natuurlijk ook anderen voor wie een extra lange nacht een extra beproeving is. Realiseren wij ons dat wel voldoende? Op het ziekbed kunnen de nachten lang zijn. Eindeloos

lang!

Die jaarlijkse wisselingen van de tijd kunnen tot komische situaties leiden. Een collega van ons verwachtte 's zondags vrienden die zouden komen eten. Die vrienden stonden bekend als punctuele mensen en dus zorgden onze collega en zijn vrouw er voor, dat zij op tijd uit bed waren en alles in gereedheid hadden om op het afgesproken tijdstip aan tafel te kunnen gaan. Maar al wie kwamen, de punctuele vrienden niet! Onze collega en zijn vrouw maakten zich kwaad. Steeds kwader zelfs.

"Ik vind dit geen stijl," zei hij.

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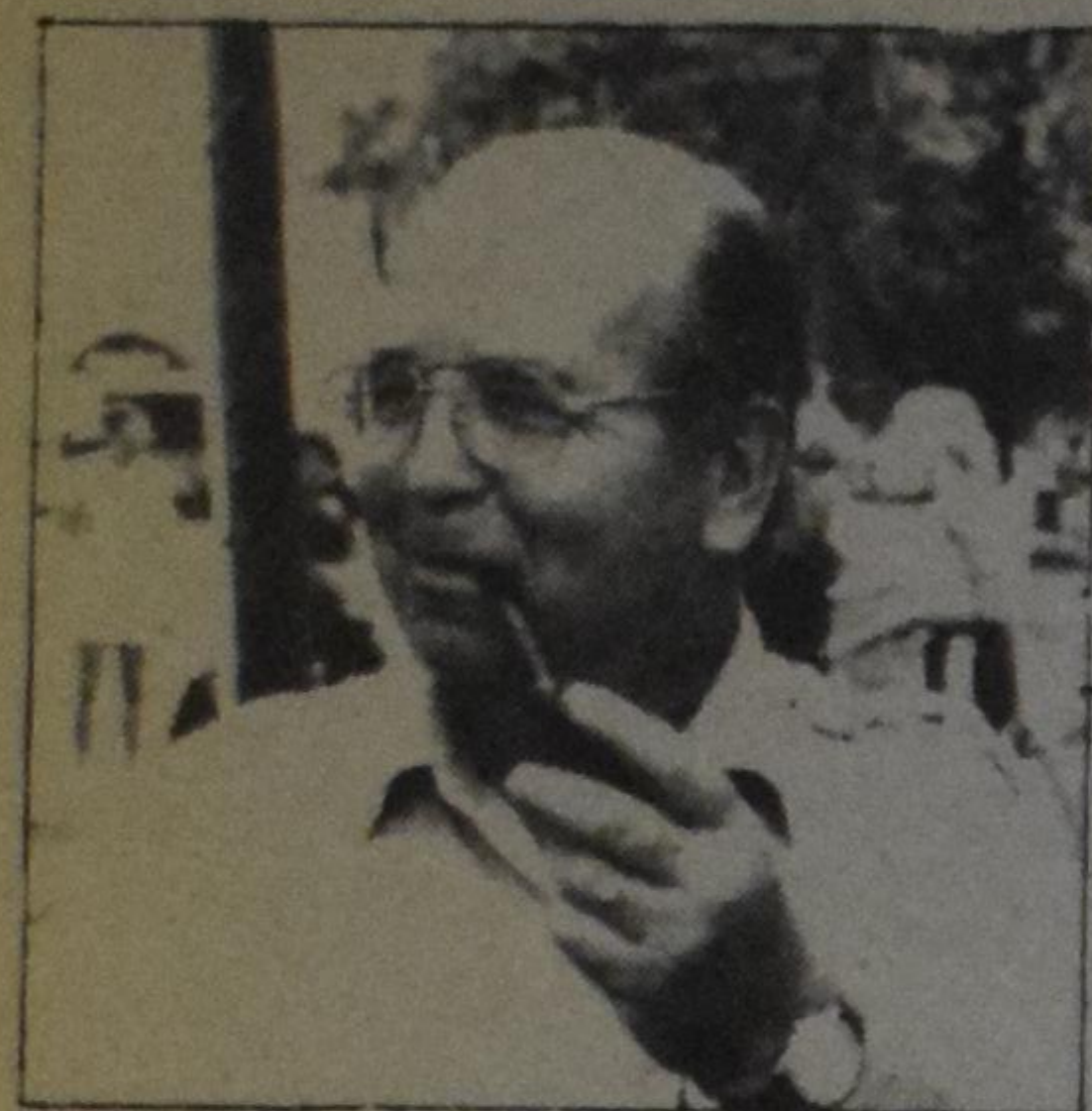


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Kommentaar met een knipoog

Herman de Jong

In een wereld waarin veel geleden wordt kan niet worden voorkomen dat steeds meer instellingen zich met dat lijden bezig gaan houden. Om die instellingen op gang te houden moeten ze echter financieel draagkrachtig zijn. Er wordt dan ook vaak bij liefderijke mensen aangeklopt om deze instellingen van de nodige financiën te voorzien. Dit wordt gedaan door lieden die men "fundraisers" noemt. Men noemt die lui ook wel "development directors" om ze wat cachet te geven. Ze moeten goed kunnen praten en een dikke huid hebben. Ze behoren bezielde te zijn van de zeer noodzakelijke hulp die hun "agency" verricht.

Jan Hein is zo'n fundraiser. Hij is een dik gezellig mannetje. Vrijgezel, maar ook weer niet. Jan Hein is getrouwd met zijn "agency." Daar gaat hij volkomen in op. Er bestaat

niets anders in de hele wereld dan zijn betrekkelijk kleine vereniging, die toch hopen werk verzet om het lijden der mensheid te verzachten. Gelukkig kan Jan Hein rekenen op volle steun van zijn kerk. De Synode heeft namelijk besloten om de "agency," waar Jan dag en nacht voor zwoegt, hartelijk bij de kerken aan te bevelen. Dat betekent dat elke kerk onbezwaard en met een blij hart voor Jan's verenigingetje mag collecteren ... één of twee collectes per jaar. Jan springt een gat in de lucht. Hij is een man van de tijd ... weet heel best dat individuele giften uit de mode raken in deze individualistische tijd. Een ieder kijkt eerst uit naar eigen belangen, en zelfs Christenen beginnen daarmee, hoewel de Bijbel er erg tegen waarschuwt.

Jan Hein is blij met dat Synode-besluit. In een kort briefje vraagt hij de kerkeraden

van zijn kerkgenootschap om zijn vereniging het komende jaar met één of twee collectes te ondersteunen. Jan schrijft dat hij wel graag antwoord zou willen ontvangen, zodat de bestuursleden een reëel budget op kunnen stellen

Elke morgen snelt Jan naar het postkantoor. Hij is zeer verheugd dat binnen een week drie positieve antwoorden binnenkomen. Fijn hoor

Het blijft echter bij drie antwoorden. Jan stuurde een slordige 200 briefjes weg naar die kerken. Jan lief begrijpt er niets van. Heeft moedertje Post misschien 197 brieven in een sloot tussen Toronto en Elliot Lake gekieperd?

Moedeloos zit Jan in zijn klein kantoor. Hij kan er niet bij. Het prachtige werk dat zijn vereniging verricht bloeit en groeit. Er komen zich steeds meer volunteers aanmelden. Ze willen graag hun beste krachten

Over kerken, klerken, en vlerken

inzetten voor dit heerlijk werk in de wijngaard des Heren. Er zijn nu al zo'n 900 volunteers en Jan Hein wil ze graag op de hoogte houden van het reilen en zeilen van de liefdadigheidsinstelling waarvoor ze zoveel voelen. Er is echter net genoeg geld om hem nog twee maanden salaris te betalen ... een "newsletter" kan er niet meer af!

Jan Hein schrijft nog eens een beleefd briefje naar die kerken. Hij herinnert de kerkeraden er aan dat hij al eens eerder schreef. Hij herinnert hen er aan dat de Synode de vereniging die hij vertegenwoordigt hartelijk heeft aanbevolen voor een collecte. Hij schrijft zakelijk ... bekijkt wat hij geschreven heeft van alle kanten, typt het nog maar es weer over, zodat er een keurige indruk overkomt. Peinzend plakt hij de 197 postzegels keurig in het hoekje ... ze zullen hem niet van slordigheid kunnen betichten.

Deze keer antwoorden vijf (5) kerken. Sommige scriba's schrijven verontschuldiging ... elke maand stort er zich een lawine correspondentie op hen af. Jan wil dat best geloven. Hij moet zelf ook elke week stapels correspondentie verwerken. Een secretaresse heeft hij niet.

Intussen vergt het "werk" zo zijn aandacht, dat hij weinig tijd heeft over de financiën in te zitten. Het Bestuur klopt hem op z'n schouder. "Krijgen we nu wat ondersteuning van onze kerken," vragen ze, "we moeten dat toch weten?"

Nog es weer kruipt Jan in z'n pen. Nu gaan er 192 enveloppen de deur uit. Een kort en krachtig schrijven: JA of NEE. De scriba's behoeven enkel maar een cirkeltje te plaatsen. Deze keer komen er, hoera, wel 12 bevestigingen terug. Verheugd gaat Jan elke dag de post ophalen. Maar na die laatste twaalf retourbriefjes hebben

naar het lijkt 180 kerken en klerken vlerken gekregen en zweven rond in het oneindige heelal.

Jan wordt niet boos ... ook niet als brieven van andere kerkgenootschappen dan de zijne en brieven van zakenlieden keurig vlot beantwoord worden. Hij begrijpt het al lang: zijn eigen kerkgenootschap zal nooit vlotte administratie versieren zolang er geen bekwame secretaresses in het kantoorje naast de dominee's studeerkamer zitten.

Jan Hein raakt in een depressie. Het eten smaakt niet meer, hij slaapt slecht, en tussen de gedachten die als een windmolen door zijn brein razen bevinden zich drie woorden: kerken, klerken, vlerken ... aardig gevonden, maar het wordt haast Jan Hein's ondergang, ware er geen psycholoog geweest, die over onredelijke verwachtingen sprak. "Geef ze de tijd," zei hij, "het is toch fijn dat nu al zo'n 20 kerken je brieven wel beantwoorden?" Dan grapt de psycholoog: "Wacht maar es ... straks dringt de computerage de kerken binnen ... dan zul je eens wat zien"

Jan Hein kan weer lachen ... krijgt ook z'n geloofsvertrouwen terug ... de Heer zal zijn ingang en uitgang bewaren! Intussen besluit het bestuur van de vereniging dat enige beperkingen noodzakelijk zijn, ondanks het feit dat er grote bloei in het werk zit ... Begrijpend aanvaardt hij nog es weer een salarisverlaging.

Dit is commentaar zonder knipoog. Men knipoogt niet naar wantoestanden

Herman de Jong woont in Jordan Station, Ontario.

"Van mij hoeft het niet meer," zei zij.

"Zal ik eens bellen waar ze blijven?" vroeg hij.

"Ja, dat zou ik maar eens doen," zei zij kribbig.

De hoorn werd aan de andere kant niet opgenomen.

"Ze zijn zeker onderweg," constateerde hij.

Even later ging de deurbel. Daar waren ze, de vrienden. Precies een uur te laat. De begroeting was wat koeltjes.

"Ik dacht dat wij om twaalf uur hadden afgesproken," zei zij enigszins gepikeerd.

"Ja, dat klopt," antwoordden de vrienden opgewekt. "En wij zijn precies op tijd. Of hebben jullie de klok soms niet een uur teruggezet?"

Onze collega en z'n vrouw keken elkaar eens aan. Met het schaamrood op hun kaken moesten zij bekennen, dat zij daar niet aan hadden gedacht

De stemming sloeg toen uiteraard meteen om naar algemene hilariteit. Hoe kan een mens nou ook zo stom

zijn! De moraal van dit verhaal?

Niet iedereen vindt het blijkbaar plezierig om de klok terug te zetten. Dat vinden wij ergens wel een geruststellende gedachte. Want in de kerk loop je ook vrij regelmatig tegen broeders en zusters aan, die de problemen van vandaag willen oplossen door terug te vluchten in het verleden.

Maar daar ligt volgens mij de oplossing niet, hoe verleidelijk het soms ook is.

Want wat voor onze klok geldt, geldt ook voor het kerkelijk leven: de tijden veranderen en wij met hen. Wat een geruststelling, dat God, onze Vader, altijd dezelfde blijft: vol liefde en vol genade. En ... onze tijden zijn in Zijn hand, zoals David het zo treffend zegt in psalm 31.

Overgenomen uit Friese Kerkbode, oktober 1986.

Centraal Weekblad heeft een nieuwe uitgever

LEEUWARDEN (Ned.) — De Provinciale Persvereniging voor Friesland, die ook het *Friesch Dagblad* uitgeeft, heeft *Centraal Weekblad* gekocht van de uitgever Tijn in Zwolle. Het veranderen van eigenaar

zal geen invloed hebben op de richting van het blad noch de inhoud daarvan, en Professor Klaas Runia blijft de Hoofdredacteur. *Centraal Weekblad* heeft een oplage van 25.100.

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Waar geloof is daar is hoop.

Wanting an orange

... continued from page 16.

If you prefer to have your orange sliced in half, as some people do, the edges of the peel will abrade the corners of your mouth, making them feel raw, as you eat down into the white of the rind (which is the only way to do it) until you can see daylight through the orangy bubbles composing its outside. Your eyes might burn; there is no proper way to eat an orange. If there are pits, they can get in

the way, and the slower you eat an orange the more you'll find your fingers sticking together. And no matter how carefully you eat one, or bite into a quarter, juice can always fly or slip from a corner of your mouth; this happens to everyone. Close your eyes to be on the safe side, and for the eruption in your mouth of the slivers of watery meat, which should be broken and rolled fine over your tongue for the essence of orange. And if indeed you have sensed yourself coming down with a cold, there is a chance that you will feel it driven from your head — your nose and sinuses suddenly opening — in the

midst of the scent of a peel and eating an orange.

And oranges can also be eaten whole — rolled into a spongy mass and punctured with a pencil (if you don't find this offensive) or a knife, and then sucked upon. Then, once the juice is gone, you can disembowel the orange as you wish and eat away its pulpy remains and eat once more into the whitish interior of the peel which scours the coating from your teeth and makes your numbing lips and the tip of your tongue start to tingle and swell up from behind, until, in the light from the windows (shining through an empty glass bowl), you see orange

again from the inside. Oh, oranges, solid os, light from afar in the midst of the freeze, and not unlike the unspherical fruit which first went from Eve to Adam and from there (to abbreviate matters) to my brother and me.

"Mom, we think we're getting a cold."

"You mean, you want an orange?"

This is difficult to answer or dispute or even to acknowledge, finally, with the fulness that the subject deserves, and that each orange bears, within its own makeup, into this hard-edged yet insubstantial, incomplete,

cold, wintry world.

Larry Woiwode is writer in residence at the State University of New York in Binghamton, New York. This personal essay first appeared in *The Parish Review* and is reprinted with permission of the author.



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